CHURCH HISTORICAL SOCIETY

TWO DOLLARS A YEAR. SINGLE COPY, FIVE CENTS

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOL. XIV. No. 33. CHICAGO, SATURDAY, NOVEMBER 14, 1891. WHOLE No. 680.

Rev. H. C. Mallock 1532 Chestnut St

ST. GABRIEL'S SCHOOL,
Peekskill, N. Y.
A boarding school for girls re-opened Sept. 23d. The school is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson river, and the country for miles around. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc., address the Sister in charge.

ST. MARY'S SCHOOL,
6 and 8 East 46th St., New York.
A Boarding and Day School for Girls. The twenty-fourth year will commence October the 1st.
Address the SISTER-IN-CHARGE.

ST. ANDREW'S SCHOOL,
Media, Pa.
For young boys; numbers limited; military system; good building; completely heated; electric light. Five acres of play grounds; gymnastic and drill room, etc.

KEMPER HALL,
Kenosha, Wis.
A Boarding and Day School for Girls. The twenty-second year begins Sept. 22, 1891. References: Rt. Rev. W. E. McLaren, D.D., D.C.L., Chicago; Rt. Rev. G. F. Seymour, S.T.D., LL.D., Springfield, Ill.; Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis.
Address
THE SISTER SUPERIOR.

KEBLE SCHOOL,
Syracuse, N. Y.
Boarding School for Girls. Under the supervision of the Rt. Rev. F. D. Huntington, S.T.D. The Twenty-first school year begins Wednesday, Sept. 16, 1891. Apply to MISS MARY J. JACKSON, Principal.

BEECHCROFT,
Spring Hill, Tenn.
On the L. & N. R'y, thirty miles south of Nashville, Tenn. Select, limited Home School for Girls, in a healthy, beautiful country. Tenth year.
MRS. M. N. ESTES, Principal.

ST. HILDA'S SCHOOL,
Morristown, N. J.
Boarding School for Girls. Twelfth year begins Sept. 28. Terms, $250. Music extra. For Circulars, address SISTER SUPERIOR.

ST. AGATHA'S SCHOOL,
Springfield, Ill.
A Boarding and Day School for Girls. The eleventh year will begin Sept. 10, 1891.
MISS D. MURDOCH, Principal.

FAIRMOUNT,
Mont Eagle, Tenn.
School for Young Ladies, on Cumberland Plateau, near Sewanee, Tenn.
Address, MRS. HENRI WEBER, Principal.

ST. MATTHEW'S SCHOOL FOR BOYS, SAN Mateo, California. Twenty-sixth year. The Rev. ALFRED LEE BREWER, D.D., Rector.

ST. JOHN BAPTIST SCHOOL,
231 East 17th Street, NEW YORK.
A BOARDING AND DAY SCHOOL FOR GIRLS.
Pupils are prepared for College Examinations.
Address the SISTER SUPERIOR

WATERMAN HALL,
SYCAMORE, ILLINOIS.
A BOARDING AND DAY SCHOOL FOR GIRLS.
Opened Sept 18th, 1889. Bishop McLaren, D.D., D. C.L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S.T.D., Rector. Owing to endowments, board and tuition offered at the rate of $150 per school year. Address
REV. B. F. FLEETWOOD, S. T. D., Sycamore, Ill.

St. Mary's, '68. A Church School for Girls.
St. Alban's, '90. A Church School for Boys.
Entirely separate, one mile apart.
KNOXVILLE, ILL.
First-class establishments, healthfully located. New buildings, new furniture, the latest methods of mental and physical culture; everything up to the times. Industrial, special, and collegiate courses. Address
THE REV. C. W. LEFFINGWELL, D. D., Rector and Founder

COX SONS, BUCKLEY & CO.
CHURCH VESTMENTS
CLERICAL CLOTHING
8 East 15th St., New York City.

Lyrics of The Living Church.

A selection of Religious Poetry, compiled from the first ten volumes of THE LIVING CHURCH; original contributions; illustrated by J. H. Gratacap, New York; 300 pp., price $1.50, postpaid, to all subscribers of THE LIVING CHURCH. Published by A. C. McClurg & Co., Chicago. Send orders to

THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

TRADE MARK.

LINENS A SPECIALTY!

Household Linens of every kind--Table Linen, Bed Linen, Towels, etc. Linen Handkerchiefs, every size and style. Linen Lawns, Linen Cambrics, and Irish Linens for Church purposes.

All kinds of Linen used for Art Needle Work, Drawn Work, and Embroidery, including a full line of the famous "Old Bleach" goods.

Pure Linens only.

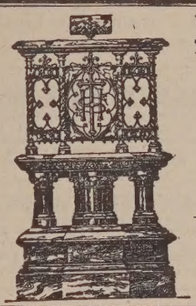
JAMES McCUTCHEON & CO.,
THE LINEN STORE,
64 & 66 West 23rd Street, New York.
Established 35 years.
Catalogue for the asking.

Rexleigh School
SALEM, N. Y.
40 BOYS
Rev. J. H. HOUGHTON, Rector.
Founded 1883, made Bishop Doane's Diocesan School 1890.
Write for Catalogue containing exquisite views of future site and buildings.

Florida Fruit Lands, 5 acres for $35, payable $1 monthly. Choice location, co-operative advantages GEO. W. WILSON, Milwaukee, Wis.

CHURCH FURNITURE.

Bishop's and Priests' chairs executed in solid oak, or walnut upholstered in plush, with richly carved tracery. Chairs made to order as memorials.
Prices and photographs on request.
J. & R. LAMB,
59 CARMINE STREET, - - NEW YORK.



MEMORIAL TABLETS
In Wood, Stone, or Metal.
PULPITS, LECTERNS, ALTAR CROSSES.
ALTAR VASES, VESPER LIGHTS.
ALTARS—In Marble, Stone, or Wood.
TEXTILE FABRICS, EMBROIDERIES,
VESTMENTS, CASSOCKS, SURPLICES, STOLES
COX SONS, BUCKLEY & CO
8 E. 15th Street, - New York City.

A NEW WORK BY THE REV. A. G. MORTIMER, D.D.,
16mo. Cloth. Price, $1.50, net.
SERMONS IN MINIATURE FOR EXTEMPORE PREACHERS.
BEING SERMON SKETCHES FOR EVERY SUNDAY AND HOLY DAY OF THE CHRISTIAN YEAR.

BY THE SAME AUTHOR.

HELPS to MEDITATION.
Volume I.—ADVENT to TRINITY. Ninth Edition. $2.50, net.
" II.—TRINITY. Eighth Edition. $2.50, net.
NOTES on the SEVEN PENITENTIAL PSALMS. Chiefly from Patristic Sources. 16mo. Cloth. $1.00, net.
LEARN of JESUS CHRIST to DIE. Addresses on the Words of our Lord from the Cross, taken as teaching the Way of Preparation for Death. 18mo. Cloth. 65 cts., net.
The LAWS of HAPPINESS. Addresses on the Beatitudes. 60 cts., net.
LAWS of PENITENCE. Addresses on the Words of our Lord from the Cross. 18mo. Cloth. 45 cts, net.
E. & J. B. YOUNG & CO., Cooper Union, New York.

SPECIAL CLERICAL CLOTHING
Ready to wear and Made to order.
Our Illustrated Catalogue, Samples of Cloth, Directions for Measuring, and "How to Order," by mail, for the asking.
E. O. THOMPSON,
Clerical Clothier and Ecclesiastical Outfitter,
245 Broadway, New York.
344 Washington St., Boston.
908 Walnut St., Philadelphia

☞All requests by mail should be addressed to our mail order department. P. O. Box 413, Philadelphia

THE COLORADO SECURITIES CO.
Guaranteed 7 and 8 Per Cent Investments
Absolutely safe. Long experience. Highest references, both East and West, among whom are, by permission, leading Banks, the Rt. Rev. Jno. F. Spalding, D. D., Bishop, Denver; the Rt. Rev. Geo. F. Seymour, D. D., Bishop, Springfield, Ill., and the Very Rev. H. Martyn Hart, D. D., Dean, Denver.
Correspondence invited. Address Tabor Block, Denver, Colo., or 258 Broadway, New York.

A Rare Opportunity!
Dean Goulburn's Three Counsels of the Divine Master.
2 vols. Price, $4.50.
May be had through us, with a subscription to THE LIVING CHURCH, both for $4.35. To the clergy, $3.35.
This is conceded to be the best and most spiritual book Dean Goulburn has ever written. This is a rare chance to secure it. Address THE LIVING CHURCH, 162 Washington street, Chicago, Ill.

CHRISTIAN ART INSTITUTE,
Conducted by R. GEISSLER.
Office and Show Rooms, 52 & 54 Lafayette Place
Studios and Works, 318 to 322 East 48th Street
New York.
Gold and Silver Work.
Wood Work. STAINED Fabrics.
Brass Work. GLASS. Fringes.
Iron Work. Ecclesiastical Embroideries.
Marble Work. and Domestic. Banners, Flags, etc

STUTTERING and Speech Impediments cured under guarantee; 4,109 patients successfully treated Letters promptly answered.
DR. SCHWARZ, Specialist,
18 Blue Island Ave., Chicago.

"Rather lean on inward worth than outward show." If you trust to *Pearline* you can do both. It will show its worth in washing clothes and cleaning house, with half of the labor and none of the usual troubles. You will only be "tried" if you try to do without it. Nothing can suffer if you use it; everything will suffer if you don't.

Beware Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 223 JAMES PYLE, N.Y.

BAILEY'S Compound light-spreading *Silver-plated* Corrugated Glass **REFLECTORS** A wonderful invention for lighting Halls, Churches, etc. *Satisfaction guaranteed.* Catalogue and price list free. BAILEY REFLECTOR CO. 708 Penn Ave. Pittsburgh, Pa.

For Electric Light or Gas. For OIL. Handsome designs.

MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY. $12 Buys a $65.00 Improved Oxford Singer Sewing Machine; perfect working reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealers and agents profit. Send for FREE CATALOGUE OXFORD MFG. COMPANY, DEPT A2 CHICAGO, ILL.

SEND 4 CENTS BEAUTY AND ITS Preservation A valuable book for either sex for the preservation of Health and Beauty sent on receipt of in stamps.
POMPADOUR TOILET CO., P. O. BOX 2408 NEW YORK

OPINIONS OF THE PRESS.

Wyoming and Idaho Mission.

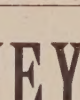
OUR INDIANS.—The government deals most generously with the Indians. It feeds them; it clothes them; above all it educates them. But here it stops. The young men and the young women are returned from the schools to their respective tribes, quite well educated, but without the means of putting their education to use. The white people, frequently, on the reservations, have absolutely nothing to do with them simply because they are Indians. Their own race mocks and derides them so long as they speak English and wear civilized clothes. What is the young man to do? Here he is ostracized. In self-defence, so to speak, there is nothing for him to do but to "take the blanket." This explains why so many well-educated Indians sink from sight as soon as they arrive at the agency. This is the weakness of the government plan. Why not have an institution where they might put their education into practical use, where the trades might be applied? An institution of this kind would be self-supporting almost from the start, while, at the same time, it would have behind it as a motive for its establishment the reclamation of a fallen race. We are earnestly persuaded that this would go far towards solving the problem.

BICYCLES GIVEN AWAY *FREE TO BOYS & GIRLS UNDER 18.* If any Boy or Girl wants an elegant High Grade Safety Bicycle (26 inch wheels) free on easy conditions, write at once to WESTERN PEARL CO., Chicago, Ill.

McSHANE BELL FOUNDRY, BALTIMORE, MD. Best quality Copper and Tin for Churches, Schools, &c. **BELLS** Also CHIMES AND BELLS. Price and terms free. Name this paper.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS, For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

Best quality Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Prices. BUCKEYE BELL FOUNDRY, VAN DUZEN & TIFT, Cincinnati, O.



CINCINNATI BELL FOUNDRY CO. CINCINNATI, O., sole makers of the "Blymyer" **Church, School** and **Fire Alarm Bells.** Catalogue with over 2,000 testimonials.

THE **HOME . .**
SAFETY DEPOSIT VAULT CO.

FURNISH absolute protection against fire and burglars. Each box in a separate steel compartment or safe, and under the absolute control of the renter, and furnishes safe and convenient protection for money, stocks, bonds, deeds, mortgages, wills, insurance policies, diamonds, and valuable jewelry.

SAFES $3.00 PER YEAR AND UPWARD.

Office Hours, 9 A.M. to 5 P.M.

HOME INSURANCE BUILDING,
Corner Adams and La Salle Sts.
CHICAGO.

RUBIFOAM for the teeth. Price 25 cents.

GOLD MEDAL, PARIS, 1878.

W. BAKER & CO.'S **Breakfast Cocoa** from which the excess of oil has been removed, *Is absolutely pure and it is soluble.* ***No Chemicals*** are used in its preparation. It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, *costing less than one cent a cup.* It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

DEAFNESS,

ITS CAUSES AND CURE.

Scientifically treated by an aurist of world-wide reputation. Deafness eradicated and entirely cured of from 20 to 30 years' standing, after all other treatments have failed. How the difficulty is reached and the cause removed, fully explained in circulars, with affidavits and testimonials of cures from prominent people, mailed free.

A. FONTAINE, Tacoma, Washington.

THE BEST

protection against sudden changes in the weather is to purify the blood with

AYER'S Sarsaparilla

It vitalizes and enriches the life-current, and makes the weak strong.

Has Cured Others

will cure you.

SAFE AS
Government Bonds.

Rentals earn the dividend of
6½ Per Cent
per annum payable quarterly at the Traders National Bank, Boston, Mass.

The stock of the NORTHERN INVESTMENT CO. is not dependent upon the speculative growth of a prospective new town, but has a real substantial foundation, upon which it is being securely built.

Already the property of the Company has largely appreciated since its acquirement, and its prospective increase as instanced in all large commercial centres during the past 60 years, assures a handsome profit to the fortunate possessor of the Company's stock bought at the present low price, $103 per share. It is a reliable, income-bearing investment, of which there is not the slightest question concerning its reliability.

Circulars giving a more detailed description of the corporation and its properties can be had on application at the office of the Company,

246 Washington Street.
(Advertiser Building) Boston, Mass.

KNABE
PIANOS.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability
BALTIMORE, 22 and 24 East Baltimore Street,
New York, 148 5th Ave. Washington, 817 Market Space
LYON & HEALY, Sole Agents,
State and Monroe Sts., Chicago, Ill.

Vose & Sons PIANOS ESTABLISHED 1851.
28,000 SOLD AND IN USE.
SOLD ON EASY TERMS. CATALOGUES AND INFORMATION FREE.
170 TREMONT ST. BOSTON, MASS.

CHURCH ORGANS Established 1827. Correspondence Invited.
HOOK & HASTINGS, Boston, Mass.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

THE HARVEY LAND ASSOCIATION

OFFER LOTS ONLY IN

NONE OF THE ADDITIONS ARE INSIDE THE LINES AND IN THE

HARVEY PROPER
HARVEY VILLAGE
HARVEY INSIDE THE LINES!

SO-CALLED ADDITIONS TO HARVEY THERE ARE

NO Schools,	NO Churches,	NO Pastors,	NO Sunday-School,
NO Depots,	NO Bank	NO Stores,	NO Sewing Society,
NO Post-Office,	NO Doctor,	NO Butcher,	NO W. C. T. U.,
NO Neighbors,	NO Police,	NO Protection	NO Y. M. C. A.,
NO Electric Lights,	NO Electric Cars,	of any Kind,	NO Water Works,
NO Sidewalks Connecting With any Village or City,			NO Paved Streets,
NO Drugstore	NO Store of Any Kind,	NO Newspaper,	NO Incorporation,

No Factories in which to Work.

THE HARVEY LAND ASSOCIATION HAVE ALL THE ABOVE,

and have for neighbors some of the choicest spirits in the W. C. T. U, and in the various Church organizations.

We have the finest depot on the whole line of the Illinois Central R. R. We have trains into Chicago that reach the city limits from our depot in 10 minutes, the World's Fair in 25 minutes, and the Union Depot in 45 minutes.

We have all the professions well represented; in short, we have the most desirable place to live.

DO NOT BUY OUTSIDE LOTS UNTIL YOU HAVE SEEN OUR LOTS IN HARVEY. You will know what you are buying.

Write at once for maps, plats, and full particulars concerning HARVEY, justly called "THE MAGIC CITY."

The Harvey Land Association,

W. T. MILLS & CO. Are no Longer Our Agents. 819 THE ROOKERY, CHICAGO.

The Living Church.

SATURDAY, NOV. 14, 1891.

EVENING HYMN.

BY THE REV. J. ANKETELL.

II Samuel xxii: 29. Psalm xviii: 28.

Lighten our darkness, for the day is ending;
Let Thy sweet mercy, Lord, on us descending,
Be evermore a shield our souls defending,
Before Thee bending.

The solemn, silent night is o'er us stealing,
The glory of the setting sun concealing;
While far away the vesper bell is pealing,
Thy love revealing.

With hearts made pure by grace, like her who bore Thee,
We fall in penitence and faith before Thee,
With cherubim and seraphim adore Thee,
For aid implore Thee.

Forgive our trespasses with pity tender,
As we our prayers and praises to Thee render;
Amid thine uncreated, matchless splendor
Be our Defender.

Bright angel guards from heaven's pure glory send us,
Let them with songs of joy and love attend us,
And from the roaring lion's wrath defend us,
Who fain would rend us.

Protect from fears and foes that would appall us,
Preserve us from the ills that might befall us,
And to Thy sheltering arms, lest sin enthrall us,
In mercy call us.

There let us rest, bright stars above us shining,
Till dawn with crimson light the east is lining,
Upon Thy breast in slumber sweet reclining.
No more repining.

A CORRESPONDENT of *The Guardian* notes a curious custom at Sorrento, where those who intend to fast strictly during Lent, hang a black doll outside their windows, ornamented with six feathers stuck in it. One feather is pulled out at the end of each week's fast. It is at once a warning and an advertisement.

"METHODISM is not a sect, and never has been," said Dr. Wallace in Washington the other day. This is a good sign, when the leaders of such a powerful and widespread body repudiate the character of schism, and claim a more Catholic spirit than is associated with the idea of sectarianism. But what is it?

CANON SCOTT HOLLAND tells a characteristic story anent Mr. Ruskin and one of his pupils: "Ah, Mr. Ruskin," said a too eager disciple, "the first moment that I entered the gallery at Florence I saw at once what you meant when asserting the supremacy of Botticelli." "Did you, in a moment!" remarked the great teacher, "it took me twenty years to find out that."

A PHILADELPHIA paper in its report of and comments upon the consecration of Dr. Nicholson, has this pleasant paragraph:

The two presenters were Bishop Ethelbert Talbot, of Wyoming, and Bishop Abiel Leonard, of Utah. The two Bishops were both old classmates of Dr. Nicholson. All three roomed together at Dartmouth College, and graduated in 1869. "A rare and pleasant thing, indeed," remarked Dr. Nicholson, yesterday, "that we three boys who used to battle together with pillows in college so long ago, should all be Bishops together, and that they should help to install me."

MGR. STROSSMAYER, the well-known Bishop of Diakovar, in Croatia, declares that he looks hopefully towards the eventual reconciliation of the Roman Catholic and Greek Orthodox Churches. The claim of the Czar to ecclesiastical supremacy and the preponderance of Italian cardinals in the Sacred College are, in his opinion, the chief present obstacles in the way of this.

THE recent census (1891) showed "Protestant Episcopalians" in Ireland to be 602,300, or about one-fifth as compared with Roman Catholics (3,549,856), that is to say, about double the Archbishop's estimate. If the Presbyterians are added (446,689), the proportion of "Protestants" to Roman Catholics in Ireland becomes about one-third, the total being 1,047,989, not including Methodists, who are more than 40,000.

THE Bishop of Manchester has consented to open the new Labor Home in Manchester in connection with the Social Scheme of the Church Army. The evangelist appointed, who has formerly been a prize-fighter, will be, with his wife, the "father" and "mother" of the home, which, according to the scheme, provides for the reception of twenty to twenty-four men at any one time, so that strong, personal, and religious influence may be brought to bear upon them.

OUR musical colleague has safely weathered the storms of an October voyage, and gives us his first message from over the sea in "Choir and Study." In our editorial columns, we review more at length the important work of the late Dean Church upon the Oxford Movement. The series of the lives of the early English saints grows in interest. St. Cuthbert is one of the most interesting of these leaders of the Church. Mr. Hervey gives some useful suggestions as to the selection of hymns for the services.

HON. CHARLES C. BONNEY, president of the World's Congress Auxiliary, has appointed the following committee on a Church Congress to be held in Chicago at the time of the Exposition: Bishop McLaren, chairman, the Rev. Drs. Clinton Locke and C. W. Leffingwell, the Rev. Messrs. E. R. Bishop, J. H. Knowles, E. A. Larrabee, T. N. Morrison, L. Pardee, John Rouse, J. Rushton, F. W. Tomkins, Jr., Messrs. W. K. Ackerman, Geo. A. Armour, D. R. Brower, J. W. Doane, W. G. Hibbard, A. T. Lay, A. Ryerson.

THE Rev. Francis Paget, D. D., Canon of Christ church and Regius Professor of Pastoral Theology in the University of Oxford, has been selected by the Crown to be dean of Christ church on the resignation of the Very Rev. Henry George Liddell, D.D. The appointment, *The Times* believes, will be found to be both judicious and popular. Dr. Paget has been so long identified with Christ church as undergraduate, tutor, and canon, that he cannot but prove a loyal and watchful guardian of its best interests; and, as the position demands social qualifications as well as academical distinction, it should be added that Dr. Paget's appointment is unexceptionable from both points of view.

A CABLE despatch announces the death of the Rev. Frederick Scrivener, LL. D., D. C. L. He was born in 1813, at Bermondsey, Surrey, and was educated at Trinity College, Cambridge. Dr. Scrivener was a noted Biblical student and writer, his special study being the criticism of the New Testament, to which nearly all his writings refer. His Greek Testament and other works are text books in many institutions of learning. The "Codex Bezae" is considered the most elaborate of his writings. Dr. Scrivener was nominated one of the company of revision of the authorized version of the New Testament in 1870. A civil pension list was granted to him in 1872, in recognition of his services in connection with Biblical criticism, and in aid of the publication of his works.

BISHOP DOWDEN, of Edinburgh, has made a discovery of considerable interest to students of the struggle between Episcopacy and Presbytery in Scotland in the first half of the seventeenth century. In the binding of a copy in his possession of the "Book of Common Prayer for use in Scotland, 1637" (the work whose introduction at St. Giles' aroused the ire of the doughty Jenny Geddes), he has found several leaves of an earlier edition, which more closely resembles the English Prayer Book. This confirms a statement made by the famous Principal Baillie, that "one edition at least was destroyed, but for what cause we cannot learn." Dr. Dowden suggests that investigation of the binding of other copies may bring to light more leaves, of perhaps greater interest than those in his possession.

BISHOP HARE, in his report of his visit to Japan, gives the Church a very good idea of the extent and importance of the work there. Speaking of one great need, he says:

It will hardly be credited, and yet it is true, that we expect our theological professors and students in Japan to contend for "the Faith once delivered to the saints" under attack from the grandest heathen religion the world has perhaps ever known, and from modern unbelief in its most intellectual and attractive shapes, and provide them with a theological library which does not number a hundred volumes! I earnestly appeal to the Church in behalf of this crying need. A library of at least 1 000 volumes of standard works should be at once provided, and if about $2,000 can be secured, an extension of the hall about to be erected for recitation rooms and offices can be made, which would serve the purpose of a safe depository for these books, and of a reading room, and at the same time give a finished look to the entire structure.

"A CANDID FRIEND," who passed a week in the Salvation Army Labor Factory and a week in the Church Army Labor Home, writes his experience to the *Times*. He says that the "heads of the Salvation Army are as difficult of access as the royal presence," and that for want of proper administration the subordinates are likely to ruin General Booth's social scheme. He shows from a practical experiment that the Church Army Home is superior to the Salvation Army on the following points: Cleanliness, employment, and remuneration, food, chances of getting employment, and elevating influences of a spiritual nature. The writer claims to write without prejudice, and with the sole object of ameliorating the condition of those who look to the Salvation Army for help, and of saving the social scheme from utter wreck.

CHRIST church, Oxford, is to be bereft of the well-known head, Dr. Liddell, under whom it has prospered for so many years. The announcement was made a few days ago that the dean intends to retire after Christmas. "Not Christ church only, but the university which the dean has adorned will be left so much the poorer. Not often have so many claims upon our respect been united in one man. His eminence as a scholar, his unblemished character, his position as head of Wolsey's magnificent college, have caused him to be regarded for many years as *primus inter pares* at Oxford—a rank which his commanding figure, courtly manners, and fine personal bearing have very adequately sustained. But after thirty-six years of office the end is now near. His resignation is to be sent in after Christmas, and Christ church and Oxford will no longer know him as the dean." The dean is perhaps best known by the famous Greek Lexicon which he, in conjunction with the late learned Dean Scott, of Rochester, published in 1843. His "History of Rome," too, is a great work of its kind. Oxford without Dean Liddell will be a strange place to the present generation.

BISHOP BOMPAS, whose arduous labors in North-west Canada have been rewarded by the creation of another diocese, which will be called the diocese of Selkirk, has, with characteristic self-denial, chosen the new diocese for the sphere of his own future labors. Its position is in the top left-hand corner of the map of North America, its boundaries being the line between Alaska and Canada, the northern boundary of the diocese of Caledonia, British Columbia, and a line east of the Mackenzie River, following its course from north to south. The people are Indians of the Tukudh race, who are mostly Christians, and a few traders. The name of the diocese—Selkirk—is taken from an abandoned post or fort, named after Lord Selkirk, the founder of the Red River Colony, which was the beginning of the Province of Manitoba. It is terribly isolated—about once a year letters from the outside world will reach the Bishop—and the climate is that of the Arctic regions. The Bishop was created Bishop of Athabasca in 1874. Ten years later, in 1884, a new diocese—that of Mackenzie River—was formed, to which he was translated at his own request, and now, seven years later, he has again chosen a more arduous sphere of labor.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CITY.—Delegates from the Board of Missions visited Trinity church on Sunday morning, when the needs of the Board for work in the city were presented by the Rev. T. N. Morrison, and Messrs. Arthur Ryerson and D. R. Brower. Pledges to the amount of $900 were made. This sum will doubtless be doubled subsequently, as the inclement weather kept many away from church. At St. Paul's, Kenwood, Archdeacon Bishop and Messrs. James M. Banks and J. L. Houghteling made addresses, and secured pledges of $465. At Grace church, Oak Park, the Rev. S. C. Edsall and Messrs. Talcott and Lyman represented the Board. Here $500 were pledged.

The Church Club held its annual meeting on Thursday, Nov. 5th. The retiring president, Mr. D. B. Lyman, read his report, giving an interesting account of the work accomplished. The following officers were elected for the ensuing year: *President*, Dr. D. R. Brower; *vice-president*, Arthur Ryerson; *secretary*, Archdeacon Bishop; *treasurer*, H. J. Jones. *Board of Directors*, Messrs. D. B. Lyman, W. K. Ackerman, W. A. Hammond, W. R. Stirling, Chas. T. Raymond, W. C. Dayton, and E. A. Warfield. The club has a membership of about 250, which is a small number to represent the parishes in the diocese. It should have at least twice that number. Several of the members, who are connected with Grace parish, have sent circulars throughout that parish urging membership in the Club. It is to be hoped that this example of personal effort will be generally followed.

The Deanery of Chicago held its annual meeting in the Church Club rooms, on Monday morning, under the presidency of the dean, Dr. Locke. There was a full attendance, and missionary work in the deanery was discussed. It was resolved to take pledges for the support of a clergyman in the proposed work near Humboldt Park; $300 were pledged for the support of a candidate for Holy Orders. It was resolved to divide offerings on an appointed Sunday among the charitable institutions.

The Church Home for Aged Persons has been placed upon a sound financial basis, and is now one of the recognized institutions of the diocese. Efforts are being made to pay off the small remainder of indebtedness, and to complete the furnishing of the house. To aid in this purpose a concert has been arranged for Thursday evening, Nov. 12th, at Kimball Hall, 243 Wabash ave. In the attractive programme, the new choir of Trinity church has honorable place.

ELGIN.—A new altar, presented to the church of the Redeemer by Mrs. D. B. Sherwood, was solemnly blessed and used for the first time on All Saints' Day. It is of carved oak, from an elaborate design by the rector, and replacing the smaller and plainer altar heretofore in use, adds much to the churchly appearance of the chancel. But this otherwise joyous festival was saddened by the approaching parting with the beloved rector, the Rev. J. Stewart Smith, who left on Wednesday for his new field of labor at Kansas City, Mo., in response to an urgent call from St. Mary's parish of that city. Father Smith will be sorely missed, not only in his own parish, which by his departure loses a priest of much learning and wisdom, a loyal champion of the Catholic faith, and a true and tender shepherd; but in the whole community. His skillful services as a physician of body and soul, freely extended to those in need, have endeared him to all. During his pastorate of eight years, besides many additions and improvements to the church building, and furnishing made under his direction, the old system of pew-renting has been done away, and the voluntary offering plan substituted, and the daily Eucharist established.

ROCKFORD. — Handsome church buildings will soon be in process of erection by Emmanuel parish. The cellar has already been dug for the parish house, occupying the lot on the park side. The structure will be called the Fairfield Memorial Parish House, and is in part the gift of Mrs. E. G. Fairfield, as a memorial of her late husband, W. G. Fairfield. The architect is Alfred Smith, of Chicago, and the contracts have been let to Reuben Cook and G. W. Wilson. It is hoped to have the parish house ready for occupancy by next spring. It will be built of red Superior sand-stone, and the dimensions will be 105½ feet by 40 feet, two stories and a basement. The basement floor will consist of a dining room 50 feet square, a kitchen, furnace room, coal room, and ladies' and gentlemen's dressing rooms; the latter fitted up with all modern conveniences. The first or ground floor will contain the chapel, choir room, and parish library. The chapel will be arranged for Sunday school work, and the seats will have reversible backs to accommodate the different classes. The south wall of the entire building will be an interior wall built of brick, and will be the north wall of the church when that edifice is finished. In the wall will be placed three high arches of the same height as the ceiling of the chapel, so that when the church is built, they can be thrown open, and the two floors used together. The chapel will be used for all week-day and holy-day services, and especially for Lenten work. The second story of the building is to consist of four rooms. The first, fronting on Church street, will be the rector's private study, and the other three rooms will be arranged so that they can be thrown into one, for social or other purposes. The room at the west end of this floor will be fitted up especially for the use of the different guilds, with closets and shelf room.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—All Saints' Day was made notable by the opening of the new parish house of St. Bartholomew's church. Services were conducted by the Rev. G. A. Carstensen. A ceremonial opening and consecration will be held at a later date. This mission house is not located near the church, but is the realization of a long-nurtured plan of the rector, the Rev. Dr. Greer, for reaching the poor of the east side of the city. The result of this plan is the erection at 3rd ave. and 42nd st., of the most splendid institution of its kind, not only in the American Church, but in the world. It is the noble gift of Mrs. Wm. H. Vanderbilt and her son, Cornelius Vanderbilt, at a cost of half a million dollars. The building is not ecclesiastical in appearance, the aim being primarily to accomplish temporal uplifting of the poorer classes, as a means to spiritual benefit. It has been erected from designs by Messrs. Renwick, Aspinwall, and Russell, and is fireproof, with a frontage of 75 feet and a depth of 100 feet. It rises five stories, besides the mezzanines. The first story is of polished stone; the others of buff brick. The windows are large, for the admission of plenty of light and air. In the basement are handsome coffee house and luncheon rooms, with large bathrooms furnished with all the most approved appliances, and a lavatory where women can do laundry work. On the first floor is the Rescue Mission room, which will accommodate the work among drunkards and outcasts, that Col. Hadley has been successfully conducting for some time past in a new locality. This hall will seat 900 people, and has an organ, built by Odell at a cost of $7,000. The services here will be of the most informal kind, but adjoining is a beautifully fitted chapel, where sacraments will be administered and regular services held. On the same floor will be the office of the Penny Provident Fund, for the encouragement of thrift. Above this, in the first mezzanine story, is a complete kindergarten room. A handsome Sunday school room occupies the second story, which with adjoining infant class rooms, will accommodate 800 children. These rooms can be thrown together and used for parish or other meetings. There is an arrangement also for night schools—much needed in such a mission. The third story will be largely given up to girls' work, and has apartments for the matron, a cooking school, an industrial school, a school for millinery, dressmaking, and domestic housework, and rooms for mothers' meetings, for the Girls' Friendly Society, etc. The fourth story has an entrance and elevator of its own, and is the men's story. It contains a fully equipped gymnasium, equal to those of the best private athletic clubs of the city, which will be in charge of a competent instructor. On this floor is also a club room for men, with a billiard room, and facilities for harmless games, smoking, refreshments, and temperance drinks at cost price. A moderate fee will be charged for membership in this club. Monthly entertainments will be given under its auspices, to which members may invite their wives. On the fourth mezzanine story are rooms where boys and girls will be instructed in typesetting, wood carving, type writing, and stenography. The fifth story contains a drill room for Knights of Temperance, with a general reading room, and apartments for a boys' club. This latter club will be in charge of certain gentlemen of St. Bartholomew's parish, each of whom will be present one evening in turn to keep order and to lead the boys in right channels of recreation. Occasional lectures will be given on scientific and practical subjects. On the roof it is intended to have a garden in the spring and summer seasons, as a place of cool retreat from the city heat. This work has been placed in charge of the Rev. G. A. Carstensen, lately general missioner of the Church Parochial Missions Society.

By the will of the late Susan H. Wendell, charitable bequests have been left to many public institutions. The Domestic and Foreign Missionary Society of the Church receives $3,500; the parish of the Holy Communion, New York, $1,000; and $1,000 each for the Samaritan Home for the Aged, the New York Sabbath Society, the Church City Mission Society, the Hampton Normal and Agricultural Institute, Va. The Sheltering Arms Nursery, New York, and Zion church, Dobbs Ferry, N. Y., each receive $500. The residue of the estate is left to the Domestic and Foreign Missionary Society.

By the will of the late David Stewart, which was admitted to probate in July, a legacy of $5,000 is left to St. Luke's Hospital, and one of the same amount to the Society of St. Johnland.

The 125th anniversary of St. Paul's chapel of Trinity parish, was celebrated on All Saints' Day. This old edifice where took place the religious service attended by Washington at his inauguration as President, and a few years since, the centennial of that event, was crowded on the present occasion by representatives of old New York families, gathered from all parts of the city, and from neighboring cities. A fine display of chrysanthemums about the altar, and a profusion of flowers and plants along the aisles, gave the old chapel a festive appearance. Especially noticeable was a large altar cross of flowers presented by Col. Auchmuty, whose grandfather was rector of Trinity parish when the chapel was established, and preached the consecration sermon. The service was that for All Saints', and was conducted by the minister in charge, the Rev. James Mulchahey, D.D., assisted by the Rev. Wm. M. Geer, and the Rev. Robert Morris Kemp. The musical features were under the direction of Leo Kofler, organist and choirmaster, and were rendered by a double quartet and a chorus of 25 voices. Dr. Mulchahey preached from the text in Ephesians, "Built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief cornerstone." He briefly reviewed the history of the chapel since its foundation in 1766, at which time its site was the northern extremity of the city, then a town of only 20,000 inhabitants. Recounting the results of his own ministry of 18 years, he reported 1,511 Baptisms, 1,105 Confirmations, and 1,086 persons added to Communion. In the evening he preached on the theme, "The Present Mission Work of St. Paul's Chapel."

The annual meeting of the trustees of the New York Eye and Ear Infirmary was held in the board room of the infirmary, on the evening of Wednesday, Oct. 28th. Reports were presented which indicated that the number of patients treated gratuitously during the past year was greater than ever before. For diseases of the eye, there were 14,502 cases; diseases of the ear, 4,347; and of the throat, 2,035. There was an average of 190 patients in daily attendance. With the four-story addition completed last winter, at a cost of $100,000, the infirmary is now the largest and best equipped of its kind in the world. The enlarged laboratory is also the most complete in the world, and it is the only one of the sort in this country. Since the new edifice was opened, 529 patients have been admitted. In connection with the laboratory, a school of ophthalmology, otology, and laryngology, has been opened, in which instruction is regularly given by the surgeons of the institution and their assistants. Officers of the board were elected for the ensuing year: Mr. Benjamin H. Field, president; Bishop Potter, first vice-president; Mr. J. Hansen Rhoades, second vice-president; Mr. John H. Rikes, treasurer; Dr. Gorham Bacon, secretary. Among the trustees chosen were Bishop Potter, Messrs. Cornelius Vanderbilt, Robert Winthrop, Anson Phelps Stokes, and other well known Churchmen.

The bi-monthly choral festivals of St. James' church are announced to begin on the evening of the second Sunday in November. A sacred cantata which has been especially composed by Dr. Garrett, of England, for the celebrated vested choir of this church, was then rendered for the first time in this country.

Calvary church, the Rev. H. Y. Satterlee, D. D., rector, has re-opened for the winter season, the coffee house adjoining its Galilee mission, of the founding of which last year, by wealthy laymen, account was given at the time in these columns. Upon the success of this house depends a plan for the extension of a similar movement through the city.

A public meeting in the interest of St. Andrew's Brotherhood was held at Calvary church, Monday evening, Nov. 2nd. Over 300 members of the brotherhood from surrounding parishes were present. The Bishop of New York presided and made an address, in the course of which he referred to the rapid growth of the order during the past year, and the noble work it was doing. He urged that helpful attention be given to the Seamen's mission, and to the prisoners and paupers of Blackwell's and Ward's Islands. Other addresses were made by the rector of the church, the Rev. Dr. H. Y. Satterlee, the Rev. Dr. W. S. Rainsford, Messrs. Wm. C. Sturgis and Charles J. Wills.

A series of evening services is being held at Annex Hall under the auspices of the Church Temperance Society; on the evening of All Saints' Day the Rev. Henry Mottet was the preacher, on "The Power of Prayer." The remaining preachers for the month of November are the Rev. J. W. Brown, D.D., subject "St. Paul;" the Rev. W. B. Nies, subject, "On the Brink; the Rev. I. Newton Stanger, D.D., "Jesus of Nazareth, the Great Working Man," and the Rev. D.H. Greer, D.D., subject not yet announced. On the last Sunday of the year, Mr. Robt. Graham, general secretary of the society, will lecture on the "Life of Christ," illustrating his theme with stereopticon views.

On All Saints' Day, the Rev. W. F. Dickinson took charge of the work at the Homeopathic Hospital at Ward's Island, in connection with the chapel of the Good Shepherd.

The new mission undertaken by St. James' parish at the desire of Bishop Potter, is in an encouraging condition, with large congregations and growing Sunday school. The parish church is doing much to aid in the way of volunteer helpers as well as in finances. The mission is in charge of the Rev. Mr. King, assistant of the parish.

The Rev. A. A. Butler, rector of the

church of the Epiphany, who has been absent abroad on a special leave, on account of his health, has just returned to duty, much invigorated and restored. In the growing work of his parish, on the east side of the city, he receives important aid from St. Bartholomew's church.

The Rev. Dr. Wm. H. Vibbert, late of St. Peter's church, Philadelphia, has entered upon his duties as assistant minister of Trinity parish, in charge of Trinity chapel.

The new house of the Society for the Home Study of Holy Scripture and Church History, the opening of which, Oct. 22nd, has been noticed in these columns, is located directly opposite the chapel of the General Theological Seminary. The society has here placed its already valuable library, and accommodation will be given to members for a stay in residence for brief periods in the pursuit of systematic study. The work is under the direction of its foundress, Miss Sarah F. Smiley. The larger part of the work of the society is necessarily conducted by correspondence, and at present there are 221 students scattered over 42 dioceses of the Church. The membership is, of course, constantly fluctuating, and an immense aggregate of readers has been reached since the beginning of the movement some five years ago. At the opening there were present Bishops Doane and Coleman, Dean Hoffman, and the Rev. Drs. Walpole, Houghton, Davenport, and Gallaudet. Letters were read from Bishops Williams, Huntington, and Potter, and from the Rev. Drs. Dix and Mortimer.

On Sunday evening, Nov. 1st, the "Eve of All Souls' Day," festival Vespers were sung at the church of the Transfiguration, under the auspices of the Guild of All Souls. The preacher was the Bishop of Fond du Lac. At 10:30 A. M., on Monday, All Souls' Day, a solemn requiem celebration of the Holy Communion was held.

The annual meeting of the Girls' Friendly Society of America, was held in St. George's church, last Tuesday and Wednesday. There was celebration of Communion Wednesday morning, with sermon by the Rev. Chauncey B. Brewster, of Grace church, Brooklyn. Following this were conferences of delegates, and a reception largely attended by friends of the society.

POUGHKEEPSIE.—The festival of All Saints was most appropriately marked at the church of the Holy Comforter by the introduction of the recently formed choir guild of 24 members, all communicants of the parish. The men are vested and occupy the choir stalls in the chancel, and choir pews in the upper part of the nave are provided for the other members. The vestments, processional cross of polished brass, and arrangement of the choir pews, are memorials of four communicants of the parish, and the gifts very fitly had their first use on All Saints' Day. The processional hymn, "For all the saints, who from their labors rest," began the service, when the vested men, preceded by the crucifer, marched to their places in the chancel. The service throughout was earnest and full of devotion, the music well chosen and sung with fervor. The sermon by the rector, the Rev. R. Fulton Crary, was one of great comfort and beauty, from II Cor. v: part of v. 8, 'Absent from the body and present with the Lord." During the service of the Holy Communion, the gifts were blessed, and a special prayer used for the choir guild.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

Confirmation was administered to a class of nine persons at St. Andrew's church, St. Johnsbury, on Thursday evening, Oct. 29th, by the Rt. Rev. W. H. A. Bissell, in the presence of a good-sized congregation. Prior to the ceremony of the laying on of hands, a shortened evening service was read by the Rev. F. D. Buckley. At the conclusion of the rite, Bishop Bissell spoke for a few moments concerning its significance.

The Woman's Auxiliary met at St. Andrew's church, St. Johnsbury, on Tuesday night, Oct. 27, 28, and 29, for its 12th annual gathering. After a shortened evening service, conducted by the rector, the Rev. F. D. Buckley, an address was made by the Rev. A. H Wheeler, concerning missionary work in the section where he is located, and told of the gradual progress made there in spite of many difficulties. The Rev. F. D. Buckley also spoke for a short time, and gave an interesting address. At 9:30 on Wednesday the Auxiliary met for a business session. At 11 o'clock came the Litany, an address, and the celebration of the Holy Communion. The address on this occasion was by the Rev. Dr. Langford. Comparisons were made between the methods of missionary work as prosecuted 25 years ago under the most trying disadvantages and as now carried on with abundant facilities for aggressive operations. The growth of the work in the West was interestingly pictured, and great advantage which the permanent missionary has over the transient was duly set forth. At the close of this service the clergy and delegates were socially entertained at dinner in the hall of the Y.M.C.A. building as guests of the ladies of the parish. In the afternoon another business meeting was held, at which about 50 delegates were present, and some 14 societies were represented, Mrs. H. H. Baxter of Rutland, president, occupying the chair. These officers were elected: *President*, Mrs. H. H. Baxter, of Rutland; *vice-presidents*, Mrs. Gray and Mrs. Canfield, of Burlington; *corresponding-secretary*, Mrs. C. E. Allen, of Burlington; *recording-secretary*, Mrs. E. P. Gilson, of Rutland; *treasurer*, Mrs. E. L. Wyman, of Manchester Centre. Following the business meeting were several informal addresses, by the Rev. Lucius Horton, of New Hampshire, the Rev. Mr. Weeks, of Massachusetts, the Rev. Mr. Atwell, of Shelburne, and the Rev. F. D. Buckley. In the evening a general meeting was held, with a good attendance, three addresses being made. The Rev. C. M. Niles spoke eloquently and earnestly of the duty of the parishioner along the line of missionary work. The Rev. Mr. Weeks told of the work being done among the Indians, and set forth the part which every individual Christian should have in bringing about a satisfactory solution of the so-called Indian problem. The Rev. Dr. Langford, of New York, was the last speaker, and paid tribute to the Woman's Auxiliary as a growing power in missionary work.

QUINCY.

ALEXANDER BURGESS, D. D., LL. D., Bishop.

PRE-EMPTION.—A successful missionary meeting was held at St. John's church, on Oct. 13th and 14th. After Evening Prayer on the 13th, the Rev. F. W. Mayo gave an address on "Faith as a necessity for success in missionary work," and Dr. Hale, Dean of the cathedral, Davenport, Ia., an address on "The world is the field." At 11 A. M., Oct. 14th, Morning Prayer and Holy Communion were followed by a sermon by Dr. Hale on "Worship." At 1 P.M., a "missionary dinner" was given in a tent on the rectory grounds, by the ladies of the parish, to which all the congregation remained and had a pleasant and social time. After Evening Prayer the Rev. R. F. Sweet gave an address on missionary work in general. The addresses were all excellent and the congregations large and interested. The girls' vested choir of Trinity church, Rock Island, rendered the musical part of the service to the delight of the people.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

A largely attended meeting of the officers and teachers of the Michigan branch of the Junior Auxiliary was held in the chapel of Christ church, Detroit, on Wednesday, Oct. 21st. The meeting was opened by Bishop Davies. Owing to the absence of the president, Mrs. Richard Macauley, Miss Adams, President of the Woman's Auxiliary, was requested to act in her stead. Bishop Graves gave a glowing account of his work in the far West and made an eloquent plea for help for his schools and missions. Archdeacon Perry of Nashville, Tenn., followed with a stirring appeal for Hoffman Hall, a school for colored students. The Rev. Mr. Ashley next spoke briefly of his work in South Dakota, and was followed by Miss Julia Emery of New York, who gave a short but encouraging address to the members of the Junior Auxiliary. Miss Sybil Carter gave an interesting account of her travels throughout nearly the whole range of Foreign and Domestic Missions, and gave substantial evidence of her interest in the work of the society by handing the secretary $35, of which the sum of $25, is to be applied towards the furnishing of two rooms in Bishop Graves' school, and $10 is to be given to the Rev. Mr. Perry to aid him in his labors among the colored people.

The treasurer's report which was next read was regarded as very satisfactory. The secretary, Mrs. Harry Maclean, then read her report which, by request, we give below:

"One year ago our organization embraced but 40 branches, with a membership of nearly 1,100. During the past year 16 new societies with a membership of 700 have been added to our ranks, making an aggregate of 56 societies, comprising some 1800 members.

"With such a showing in the short period of two years it seems difficult to hazard what the results of the ensuing year may be, and to quote from our last year's report, 'the extraordinary growth of the society more than justifies the fondest hopes of its promoters and there seems at present to be no limit to its possibilities.' It is gratifying also to be able to refer to the aid rendered during the last year to both Foreign and Domestic Missions. We have sent gifts to 24 different stations in 8 dioceses, viz., 3 places in Virginia, 9 in Michigan, 3 in North Carolina, 3 in South Dakota, 3 in New York, and one place each in North Dakota, Idaho, and Illinois. We have contributed to 11 different charities in the city of Detroit, also 3 boxes of gifts valued at $105, and $5 in money towards the missionary work in Northern Michigan, and $30 given by the 'Little Missionaries' in Ypsilanti to the mission at Grass Lake, Michigan; a box of Christmas gifts valued at $50, was sent by the Junior Auxiliary of Flint to the English mission at Walpole Island, and a box to Caledonia, N. Y., valued at $15. Many of the parish branches united in sending a Christmas box, (the like of which had never been received before) to the Rev. P. W. Cassey's colored school at New Berne, N. C. The value of this box amounted to the large sum of $355 50, and as may be readily imagined, was greatly appreciated by those who were the recipients of its contents. Almost all our branches co-operated in securing a font for one of Bishop Walker's churches in North Dakota, and the sum of $100 is at present in the bank awaiting word from him as to where he desires it to be sent. During the year just past there have been sent out in cash $1,651.90, and in boxes—52, valued at $879.10, making a total in cash and boxes of $2,531, as will be seen by reference to the secretary's report now ready for distribution. It will be observed that the work of this year has been almost double that of the previous one. Your attention is particularly directed to the amount of work for 'home missions' accomplished during the year covered by the report, no less that $1,202.70 having been contributed to that laudable branch of the Church, making a grand total value of cash and box contributions of $3,733.70. At present we are engaged in preparing a box to be sent Dec. 1st, to Bishop Talbot's Girls' School at the Shoshone Indian Agency, and all contributions to this object will be gratefully received. I think I cannot do better than to quote from my report of last year: 'Those who have watched closely the workings of our society since its inception two years ago, cannot fail to realize that we are reaping largely of the seed sown through years of faithful and patient toil, on the part of the Woman's Auxiliary. But I think there can be hardly any question as to the advantages to be derived through the consolidation of the different societies into one. for the words of the much-quoted maxim, 'Unity is Strength,' apply with equal force to Church as well as to State affairs.' Several societies can unite to accomplish an object which it would be difficult if not impossible to do singly. Another purpose of our society is to disseminate missionary intelligence far and near, and to inspire with missionary zeal, in our diocese, the younger members of our Church, and to encourage the giving of time, money, clothing, flowers, books, toys, papers, etc., to those less fortunately circumstanced than ourselves, and thereby inculcate thus early in their minds the practice of the grandest and noblest of Christian virtues, charity. And yet we have been somewhat unfortunate this year in being deprived of the services of our president, by reason of her absence from home for a considerable period. Miss Adams is however entitled to our warmest thanks for the kindly interest and sympathy she has invariably manifested, and the help she has so willingly given, nor can we forget to acknowledge the deep interest which our worthy Bishop has at times shown, and to thank him for his kind words of encouragement, and the clergy for their hearty co-operation in our work, and to the editor of THE LIVING CHURCH for his uniform kindness in placing at our disposal the columns of his valuable paper."

At the close of the reading of Mrs. Maclean's report, the meeting was closed with prayer and benediction by the Rev. L. S. Stevens. The chapel was crowded to overflowing, and at the close of the meeting, many who are not identified with the society, but who are in hearty sympathy with its aims, voluntarily tendered their pledges towards the support of the work of Bishop Graves of the diocese of the Platte, and the Rev. Mr. Perry's school in Nashville, Tenn.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—On Saturday, Oct. 31st, Bishop Whitaker laid the corner-stone of the parish house of St. Paul's church, Aramingo, the Rev. W. B. French, rector. Addresses were made by the Bishop and the Rev. Dr. Perry. It was the eve of All Saints' Day, on which festival, ten years previous, Bishop Stevens had laid the corner-stone of the new church for that parish, erected as a memorial to the late William Welsh, who had taken a great interest in the mission as being an outgrowth of St. Mark's, Frankford, he having drafted its charter, and being until his decease, one of the vestry of St. Paul's. The new building corresponds in style with the church, which is of blue Frankford stone with square capped windows; it has a slate roof, and measures 40 by 55 feet.

The first anniversary of the Sunday school of the church of the Holy Spirit was held on the evening of All Saints' Day, on the first floor of the new parish building, the large room being filled to its utmost capacity. The services were conducted by the Rev. Samuel H. Boyer, the priest in charge of the mission. Bishop Whitaker made a most effective address, in which he congratulated the school upon the success of their work during the year, the unmistakable interest manifest, and the better facilities now afforded by the new and beautiful parish building which will soon be completed. A beautiful white silk banner, the gift of the priest in charge, to the school, was presented on his behalf by Mr. H. Grumbrecht, Bishop Whitaker receiving it with words appropriate to the occasion, and presenting it to the class which had made the best record for the year. The report of the secretary shows 250 scholars enrolled, 11 teachers, and 4 officers.

It is announced by the new rector of St. Stephen's church, Wissahickon, the Rev. Lawrence Ridgely, that there will be a celebration of the Holy Communion every Sunday at 7 A. M

The 16th anniversaries of Holy Trinity memorial chapel, and of St. Barnabas' church were celebrated on All Saints' Day. At the latter church, the Rev. G. H. Kinsolving preached a sermon, especially addressed to the Bible classes.

The Rev. George Bringhurst, rector of the "House of Prayer," Branchtown, Phila., who has been dangerously ill for several months, has so far recovered, that he offic-

iated on All Saints' Day to the great gratification of his parishioners.

The day of Intercession for Sunday chools, which is every year becoming more generally recognized, was first observed in this country by the church of the Holy Apostles, the Rev. Dr. C. D. Cooper, rector.

At the Foundation Day services at St. Mark's church, Frankford, the Rev. F. B. Avery, the rector, read the report of the year last past showing 103 Baptisms, 45 burials, 24 weddings, and 400 services held in the church; Confirmations, 92; present communicant list, 1050; money receipts for all purposes, including missionary and charitable purposes, over $12.000, of which $6,000 was contributed for current expenses

A beautiful statue has been placed in the facade of the clergy house of thechurch of the Annunciation. The lovely figures of the Virgin Mother and the Divine Child were made to order in Paris. The creamy white stone from which the figures were carved is very soft in color, and the lines of the faces and the drapery are most graceful. The Holy Child is represented in the arms of His Mother, holding in His left hand an orb, the symbol of the earth, surmounted by the cross, as a token that He has come to be the Saviour of the world. His little right hand is raised in blessing, with the thumb and two fingers uplifted, to symbolize the doctrine of the Sacred Trinity, Father, Son, and Holy Ghost. The head of the Blessed Virgin is slightly inclined, and her eyes are fastened in love and joy upon the little figure of the Child, who is at once her Son and her God.

At the consecration of the Rev. Dr. Nicholson at St. Mark's church, Oct. 28th, there was presented to him a silver and ebony pastoral staff of great beauty which is six feet, six inches, over all; the crook, hexagonal in form, is of solid silver, with gothic crockets at the base, under which are the figures of the four Evangelists, the Blessed Saviour, and the Blessed Virgin Mary. It is one of the finest staffs ever turned out, being the gift of a devoted communicant of St. Mark's. The inscription in Latin, engraved in small gothic text is:

Ad Isaac Lea. Pastorem Milwauk. Festo SS. Simonis et Judae. A. D. MDCCCXCI. Consecratum. In Memoriam Piam R. R. M. In Pace Jesu.

Praise must be given to the Gorham Manufacturing Co., of New York, the makers, for producing this beautiful piece of work, and especially for having completed it in time for the ceremony, as in pieces of this nature it is really very seldom that the staff is ready in time to be used for the service.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The societies of St. Paul's church, the Rev. J. Dolby Skene, rector, are vigorously at work for the winter. The Choir Guild has accomplished most efficient service in past years. St. Agnes' Guild and the Girl's Friendly Society get hold of the young women of the neighborhood. The Woman's Guild is, as its name might imply, always active. The Lowder Club held its first meeting on the second Thursday of October, when officers were elected for the ensuing year, and several new members were added to the roll. It has been decided to concentrate the work of this club as much as possible. One evening of the week the members meet for social intercourse, lectures, discussions, games, and the like. A reading room under its auspices will be open every evening during the winter, to which all members of the parish are welcome.

St. John's church, the Rev. Geo. F. Breed, rector, has accomplished much in the way of musical advance during the past year. The parish paper will hereafter contain the musical programmes, which have heretofore been issued as special leaflets. The vested choir will render the works of most of the great composers. The Knights of St. John, an organization of boys connected with this church, is making commendable progress. Though numbering but 24 active members, it has a gymnasium and a room for social enjoyment, which have been fitted up through the efforts of the boys themselves.

All Saints' church, the Rev. Melville Boyd, rector, is about to erect a new and handsome church edifice. The parish which dates from 1867, has long worshipped in a small brick building, meanwhile holding on to a fine corner plot of ground. Though several times enlarged, this building can accommodate only about 500 persons. This is to be replaced by a structure of fine architectural design in Italian Romanesque style, from plans by John Welsh, capable of seating 1,000. The dimensions will be 75 by 137 feet, with greatest height of nave, 65 feet. A tower rising 144 ft. will be surmounted by a cross of unusual size, which at night will be a cross of fire, illuminated by 15 powerful incandescent electric lights. The church is to be composed of stone and pressed brick. It will shortly be begun, and will be ready for use in about a year. A rectory will be built adjoining.

MAINE.

HENRY ADAMS NEELY, S.T.D., Bishop.

The death of Mr. George E. B. Jackson is a severe loss to the cathedral and diocese, and also to the Church at large. Mr. Jackson, whose decease occurred at his home, Monday, the 19th ult., was elected senior warden of St. Luke's parish, Portland, in the year 1855, a position which he has held continuously since that date. He has represented his church in the diocesan convention since the year 1854. In 1856, he was elected as one of the lay deputies from Maine to the General Convention, and has been present at every General Convention but one since, being at his death a member of the Committee on Revision of the Prayer Book. In 1854, he was chosen a member of the standing committee of the diocese, and for many years has been its most efficient secretary.

WEST MISSOURI.

E. R. ATWILL, D. D., Bishop.

We regret to have to announce the sudden death of the Rev. George E. Gardner, who was visiting in St. Joseph, and had been suffering from a throat trouble, but paid little attention to it. Thursday, Nov. 5th, while he was talking to friends, the formation broke suddenly and strangled him. He died in the arms of the Rev. Dr. Foote.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

The return of the season for more active Church work brings much of encouragement to those who are interested in the Church's welfare in Pittsburgh. The laying of the corner-stones of two new churches, a large subscription for a third, the securing of sites for several mission chapels, all speak of progress. The corner-stone of St. John's church, corner of Main and Butler sts., Pittsburgh, was laid by the McCandless lodge of Masons., the Rt. Worshipful Grand Master of Pennsylvania, James W. Brown, officiating, on Sunday afternoon, Sept. 20th, in the presence of 5,000 people. The Rev. W. N. Webb, rector of the church, and also a Mason, acted as chaplain. The Rev. J. Crockar White, D D., rector of St. Andrew's, delivered the address. The new church is to be of brick.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

Three new mission stations in the North (in two of which the Church has never yet been represented) have been grouped, and a priest placed in charge.

The appointment of the Rev. W. H. Sparling as general missionary has proved eminently wise, and his work is yielding grand results.

A fine new organ has been purchased and placed in St. Stephen's, Ashland, and the interior of the church greatly improved. The little band here, and their zealous rector, are hard at work, and have opened a mission in the neighborhood.

By the Bishop's liberality all indebtedness has been cleared from St. Martin's, South Omaha, and the church is ready for consecration. This is a new and feeble mission in a population of 10,000, of whom 8,000 are Romanists, and in the remaining 2,000 all possible varieties of sectarians are represented, making it up-hill work for the Church to gain a footing.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

BURLINGTON.—The Bishop visited Christ church, the Rev. J. M. D. Davidson, rector, on All Saints' Day, preached twice and confirmed 11—the second class this year.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

At Trinity church, Asheville, on St. Luke's Day, the Rev. McNeely DuBose, rector, presented for the laying on of hands his third class of the present year, consisting of 11 persons, among whom were several boys from the Ravenscroft diocesan school.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The regular autumn meeting of the New Haven Convocation was held in St. John's church, Waterbury, Tuesday, Oct. 20th. The Rev. Edwin Harwood, D.D., preached the sermon, choosing as his subject, "The increased regard for ritual." This was followed by a very instructive paper on "The use of the voice in reading the Church services," written by Prof. Russell of St. Margaret's School for Girls. The paper was thoroughly appreciated and enjoyed by all present, and called forth a full and free discussion. The Rev. Emerson Jessop read an exegetical paper, taking as his text the words, "When the Son of man cometh, shall he find faith on the earth?" At the evening session, addresses were made by the Rev. Messrs. Nichols, Whitcomb, and Paradise, the subject for discussion being, "The principle, the method, and the promise of missionary work." There were some 20 of the clergy present. The Rev. E. S. Lines was elected dean of the convocation for the ensuing year, and the Rev. H. P. Nichols, secretary and treasurer. It was voted to hold the mid-winter meeting in New Haven.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

The 218th meeting of the Southern Convocation was held in St. Paul's church, Dedham, Oct. 25th and 27th. Evening Prayer was said by the Dean and the Rev. F. S. Harraden. A business meeting followed. At 8 P. M., addresses were made on "Some aspects of the spiritual life." The Rev. Charles T. Whittemore spoke on "Regeneration and Conversion," the Rev. A. C. A. Hall on "The means of grace," and the Rev. R. H. Howe, on the "Activities of the Christian life." On Tuesday at the celebration of the Holy Communion, the rector of the parish was celebrant, assisted by the Rev. F. B. Allen. The sermon was delivered by the dean, the Rev. Alfred E. Johnson, from I Peter v: 23—24. The essay was read by the Rev. Philo W. Sprague.

The Vendome claims the Episcopalian club when they have their occasional dinners, and none of these was so replete with joy and good feeling as the one given in honor of the new bishop on Monday, Oct. 26th. In the absence of the chairman, ex-Gov. Rice, the Hon. John E. Sanford presided. About 150 persons in all were present, and these comprised physicians, lawyers, politicians, clergymen, college professors, and philanthropists. No larger representation of the club has ever been seen before at these times. In a happy mood the chairman introduced the object of the gathering, their welcome to their new bishop. The Bishop then responded in a speech of 20 minutes, referring to his election and the new relation established between himself and the diocese of Massachusetts. Bishop Clarke followed and gave some personal reminiscences of the Church in this city 50 years ago. Speeches were also made by the Rev. Drs. Converse, Lindsay, Chambre, and Dr. Samuel Eliot. The Governor of the State, together with the mayor of the city, sent letters of regret at not being able to be present.

BOSTON.—The Episcopal city mission has now taken charge of St. Stephen's church, on Florence st., and appointed to the mission work there, the Rev. Messrs. Henry M. Torbert and Charles H. Brent, formerly of St. John the Evangelist. This field formerly occupied by the church of the Messiah, has grown to be a quarter where missionary work is absolutely needed, and includes a community where one half are Roman Catholics, one third Protestants, and one sixth Jews. In the monthly journal issued by the City Board, it is stated that the population is about 23,000, with a great multitude of children, and declares there is no darker area in Boston (with the exception of the adjoining quarter) than falls within a circle of a half mile diameter, with this church as its centre.

The 14th anniversary of the Woman's Auxiliary to the Board of Missions took place on Wednesday, Nov. 4th. Bishop Brooks delivered the address at the celebration of the Holy Communion at 10:30 A. M. in Trinity church. At 3 P. M. the society re-assembled in the chapel, and heard the annual reports. The contributions for foreign missions showed a deficiency over past years, but this could easily be accounted for, and the coming year doubtless will show a marked increase of interest and support in every way. The following officers were elected: President, Mrs. S. V. R. Thayer, Boston; vice presidents, Mrs. William W. Newton, Pittsfield (in charge of the Berkshire county district); Mrs. Lawton S. Brooks, Springfield, (in charge of the Connecticut valley district); Mrs. Henry N. Bigelow, Clinton, (in charge of the Worcester district); secretary, Mrs. Josephine Ellicott, Boston; treasurer, Miss Sarah J. Chase, Cambridge. In the absence of Bishop Potter, of New York, who telegraphed his regrets at his inability to be present, the Rev. Dr. Lindsay and the Rev. J. H. Van Buren made addresses, and spoke encouraging words to the helpers in the mission field. Tea was served at 5:30 P. M., in the parish rooms, where nearly 175, both clergy and laity, enjoyed a social time. In the church, at 7:30 P. M., Bishop Hare spoke at some length upon the Indian work in his jurisdiction, upon the growing demands of the white population, and upon his recent trip to Japan and its missionary requirements.

At the annual meeting of the Massachusetts branch of the Free Church Association, the same officers for the preceding year were elected. The secretary, the Rev. Wm. C. Winslow, D. D., LL. D., made the encouraging report that out of 191 places of worship in the diocese, 123 had free sittings, 56 of the number being chapels and missions. There is a balance of $455.47 in the treasury.

The Rev. A. C. A. Hall, in company with the Rev. C. H. Brent and Brother William, sailed for England on Nov. 11th. The Rev. Father Torbert has gone to Texas for a short rest. It is generally believed in the city that Father Hall will be restored to the work he has so well and wisely pursued there.

The Women's Aid to the Church Temperance Society held their annual meeting in Trinity chapel, Nov. 2nd. The House of Mercy has proved itself a valued ally to the interests of the society, and an endeavor will be made to establish a country home as an enlargement of the good work it is carrying on. The Rev. A. C. A. Hall made the address, and the officers for the year were elected.

ATHOL.—St. John's church was consecrated on Thursday, Oct. 22nd. The Bishop and other clergy were present. This parish has grown under the faithful care of the present rector from a weak mission station to be a prosperous and flourishing field of labor. Mr. Shrimpton took charge of the work from the first and has carried it on with judgment and prudence, and the occasion was a happy one to both people and rector. At the evening service, seven were confirmed.

SPRINGFIELD.—The corner-stone of St. Peter's mission was laid on Tuesday, Oct. 27. Fully 300 people were present. The edifice is located at the corner of Merrick

ave. and King st., and will cost about $10,000. The design is Gothic. It will seat 400 persons and has a parish house adjoining. The Bishop was present and delivered the address. A reception to Bishop Brooks preceded the laying of the corner-stone. In the evening the ladies of Christ church entertained the visiting clergy and others at supper at the parish house. The Rev. J. C. Brooks called the meeting to order at 8:30, and after a brief introductory address introduced the Rev. Arthur Lawrence, as the senior member of the convocation, and thus aptly qualified to deliver the speech of greeting to Bishop Brooks. The Rev. Mr. Lawrence then addressed the convocation, and the Bishop responded. The Rev. J. C. Brooks called upon several of the visiting clergy and laymen, whose remarks pertained chiefly to the relations existing between the layman and the clergyman, and the co-operation necessary between them. 20 parishes of the Western Convocation were represented. The convocation concluded the next day with a sermon by Bishop Brooks at the Communion service at 11:30 A. M.

WALTHAM.—Christ church was successful with its "World's Fair," and has raised a considerable sum of money for parochial objects.

LENOX.—At the visit ation of the Bishop in Trinity church, seven were confirmed.

NORTH ATTLEBOROUGH.—Grace church will have a chapel and parish house, which will be completed by Feb. 1st, 1892. The whole structure will be a two-story frame building 40x70 ft., and have various apartments set apart for parochial work.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

A vested choir has been recently organized at the church of the Holy Apostles, West Duluth, and is rendering very satisfactory services.

Bishop Whipple recently received $50,000 towards endowing a professorship in Seabury Divinity School, Faribault. The donor wishes his name to be withheld from the public.

The Rev. A. Alexander, rector of All Saints', Minneapolis, has been appointed chaplain of St. Barnabas' Hospital, in addition to his parochial work. The opening of the new chancel at All Saints', Minneapolis, took place on All Saints' Day. A vested choir rendered the service for the first time. Bishop Gilbert officiated in the morning, and the Rev. J. J. Faude in the evening.

ST. PAUL.—Friday evening, Oct. 23rd, an overflowing congregation assembled at St. Paul's church, to participate in the Harvest Festival. The church was handsomely decorated with autumn leaves, sheaves of wheat, and choice flowers. The altar was ablaze with vesper lights, giving the chancel a brilliant effect. The service was similar to that rendered at Christ church on the previous Friday evening. At 8 P. M., the combined choirs entered the church headed by the cross bearers singing as a processional, "Come, ye thankful people, come," followed by the visiting clergy and rector. The Rev. E. Johnston sang the service. The Rev. A. J. Graham gave an eloquent address on the origin of thanksgiving services, tracing them back beyond the Christian era. The service was concluded with appropriate organ selections.

The 4th annual convention of the Sunday School Institute of Minnesota was held at St. John's church. The proceedings opened with a Celebration at 10 A. M., the Rev. Dr. Bill, celebrant. The attendance was larger than ever before, and the papers read were exceedingly interesting. Bishop Gilbert delivered the opening address. He warned the convention that they must not be disappointed if their ideals were not fully realized, and urged them to make the institute as effective as possible. The reports submitted showed an increase in the Sunday schools since last year. The officers elected for the ensuing year are: The Rev. C. D. Andrews, first vice-president; Mrs. J. W. Murray, second vice-president; the Rev. C. E. Haupt, secretary; M. H. Albin, treasurer. The Rev. Wm. Barker read a very able paper on Catechising. The Rev. Dr. Bill and the Rev. E. Johnston presented each a paper on Sunday school music; the latter gentleman urged a more uniform order of service in the Sunday school and one more in conformity with the Prayer Book, so that the children may become more familiar with the Church services from their youth upwards. S. M. Hayes read a very instructive paper on the ideal Sunday School superintendent. The Rev. C. E. Haupt and Mr. S. C. Olmstead read two papers on similar themes. Choral Evensong by the vested choir of St. John's, and an address by Bishop Whipple, concluded the session. Next year's convention will be held at Holy Trinity church, Minneapolis.

MISSOURI.

DANIEL S. TUTTLE, D.D., Bishop.

The quarterly meeting of the Missouri branch of the Woman's Auxiliary was held on Friday, Oct. 30th, in St. Peter's church, opening with a celebration of the Holy Communion. After the service, Miss Emery, the general secretary, gave a stirring and helpful address on the motives which should prompt the members of the auxiliary in their work. After a light luncheon, the business meeting was called to order. Pledges were made of $100 to the work in East Carolina, and $35 to St. James' mission, Missouri. Besides this, nearly every parish arranged for work upon missionary boxes during the coming year. The two scholarships for clergymen's daughters at the school of the Good Shepherd, were continued, as was also the scheme of raising $1,000 per annum towards decreasing the debt on the colored church of the city. Mrs. R. J. Lackland was elected vice-president in the place of Mrs. J. W. Harrison, lately deceased. Interesting addresses were made by Miss Emery, Miss Mailes, lately returned from Osaka, Japan, and by Miss Miller, secretary of the West Missouri branch of the auxiliary. A scheme adopted for the study of missions, includes the following list of subjects: Friday, Dec. 4th, Missions Class, A study of our Domestic and Foreign Missionary Society, its constitution, growth, and methods of work, Miss Triplett; Friday, Jan. 8th, Recent Developments in China and Japan, Miss Alexander; Friday, Feb. 5th, Our own Country, Domestic Missions, Bishop Randall, and Bishop Clarkson, their work, and its results, Mrs. M. C. Phillips; Friday, March 4th, Seedtime in Montana, Utah, and Idaho, Mission work among the Mormons, Mrs. Tuttle; Friday, April 1st, White Earth and its Missions, Missions in North Dakota, Mrs. Oxley; Friday, May 6th, City Missions, Needs, and Methods, Mrs. D. S. Brown; Friday, May 20th, Annual meeting, reports and elections of officers, at cathedral chapel.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

At the last meeting of the Clerical Brotherhood, there was a very good attendance of the members. The Rev. M. B. Dunlap was elected secretary for the ensuing year. The question of Church Temperance Work was discussed, having been introduced by the Bishop in view of the near approach of Temperance Sunday.

Recently, a generous-hearted layman has given anonymously $10,000 for the increase of the Episcopate Endowment Fund, which now reaches a sum quite in advance of many of the larger and wealthier dioceses.

The annual meeting of the diocesan branch of the Woman's Auxiliary was held in the venerable parish of St. Anne's, Middletown. It was largely attended, more so than any previous meeting. The Bishop celebrated the Holy Communion, and the sermon was preached by the Rev. Geo. H. Kinsolving of Philadelphia. An address was also delivered by Miss Sibyl Carter. At the afternoon session, encouraging reports were made from the various parochial branches, and plans were adopted for the next year's work. The former officers were re-elected. The members of St. Ann's Guild hospitably entertained the visitors.

St. Peter's church, Lewes, has now the advantage of a well trained surpliced choir of men and boys, who are doing excellent service. A new rectory is contemplated, also a handsome new altar and reredos.

Mr. Francis G. du Pont has been elected secretary and treasurer of the Diocesan Missionary and Education Committee, in succession to the late Dr. C. Elton Buck whose death was a great loss to the diocese.

St. Matthew's mission to the colored people is about starting a day nursery, a charity very much wanted in Wilmington.

The former chapel of Trinity church, Wilmington, has been converted into a very suitable parish house. Recently, it was reopened after improvements, and a very pleasant evening was spent under the auspices of the guild.

A new church at Camden—St. Paul's—is nearly completed and will be consecrated on the first Sunday in Advent.

The church at Bridgeville—St. Mary's, and a memorial of the late Bishop Lee—is approaching completion also. It will be a very pretty edifice of brick, and will represent much interest and self-denial on the part of a very encouraging mission. It is in charge of the rector of Seaford, where Church work of all kinds is going on admirably. The parish school there has opened with considerable increase in the number of pupils.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

COOPERSTOWN.—Tuesday and Wednesday, Oct. 28th and 29th, were memorable days in the history of Christ church, the beautiful village at the foot of the far-famed Otsego Lake. The new memorial chancel erected in memory of Mrs. Jane Averill Carter, by her children, has just been completed, and its consecration, together with the inauguration of a new boy choir, the October meeting of the Susquehanna archdeaconry, and the ordination of Mr. Harry E. Gilchrist, drew together a large and distinguished company of clergy and laity.

On Tuesday evening, Bishop Doane confirmed a class of 12 presented by Archdeacon Olmsted, the rector of the parish, and preached an earnest sermon on the Gospel for SS. Simon and Jude's Day, St. John xv: 26, 27.

On Wednesday morning, there was a Celebration at 7:30, at which the Rev. P. A. H. Brown was Celebrant, assisted by the rector. At 10:30, the consecration of the chancel took place, followed by the ordination of Mr. Harry E. Gilchrist to the diaconate. Bishop Coleman preached an eloquent sermon from Rev. iv: 11. He referred to the beautiful and devoted life of Mrs. Carter, in whose memory the chancel was erected. Bishop Doane followed in a stirring address on the significance and responsibility of the diaconate, taking his text from the last clause of Rev. xxii: 3, "And His servants shall serve Him." At the conclusion of this service, a handsome collation was given to the clergy and their wives at Mrs. Brown's lovely place, "Holt-Averill."

At the business meeting of the archdeaconry in the afternoon, gratifying reports were made by the various missionaries. The Rev. E. A. Hartmann was appointed essayist, and the Rev. R. H. Gesner, preacher, at the spring meeting to be held in St. Matthew's church, Unadilla. The archdeaconry listened to a masterly essay on "Miracles," by Dr. MacDonald. At the missionary service in the evening, addresses were made by Bishop Coleman, Canon Stewart, diocesan missionary, and Drs. Brown of New York, and Battershall of Albany. The services were all well attended, and the new choir, under Mr. Le Jeune, of St. John's, New York, sang admirably. The clergy were most courteously entertained by the different members of Christ church. The new chancel is most attractive and Churchly. The panels of the reredos contain small figures of saints and evangelists, with the *Agnus Dei* in the centre. But the crowning beauty of the whole is a copy of Hoffman's "Ascending Saviour," surrounded by adoring angels, which forms the centre piece above the altar. The chancel is a superb gift, and a most appropriate memorial of a Christ-loving, devoted woman.

MORRIS.—Zion parish was startled on Saturday Oct. 31, by the announcement of the death of Mrs. Lucy Todd Gilbert, mother of Bishop Gilbert of Minnesota. A telegram to the rector from the Bishop brought the sad tidings that he was on his way East with his mother's body. On Tuesday morning the church was filled with the relatives and friends of her whom they had long known and loved. The services were conducted by the rector, the Rev. R. H. Gesner. The choir sang the burial anthem and the hymns "Nearer, my God, to Thee" and "For all Thy saints who from their labors rest." The interment took place in the old Church cemetery, which is situated on a rise of ground overlooking the beautiful Butternut valley. By the side of her husband, Norris Gilbert, who was for 25 years a warden of Zion parish, were laid the remains of her who had served her Lord faithfully in her day and generation. For 12 years Mrs. Gilbert was organist of Zion church, of which her whole family were devoted members. The circumstances of Mrs. Gilbert's death were peculiarly sad. The day before her death she had spent in the peaceful circle of the Bishop's home. Scarce a week before, she had arrived from the East to spend her declining years with her beloved son. She had on that Friday celebrated her 78th birthday. The Bishop himself had remained at home to cheer and comfort her. On retiring to her room she was seen alive for the last time. Early the next morning a policeman roused the family with the information that a lady had been found dead on the pavement in front of the Bishop's house. On entering Mrs. Gilbert's room the window was found open. She had fallen out, and striking on the flagging, was instantly killed. She had risen in the night to go to the bath-room, it is thought, and vaguely conscious of her surroundings, opened one of the low windows which looks out upon the street, and supposing it to be the door, stepped over the sill and fell headlong to the pavement below. Death was pronounced by the physicians to have been instantaneous. The heartfelt sympathies and prayers of the Church will be with God's faithful servant in this great loss; a loss which is a gain to those in Paradise and to the faithful partner long since gone to his rest in the Communion of the Catholic Church.

PHILMONT.—On St. Luke's Day, the Bishop confirmed a class of 12 and preached a most able sermon on Christ the Physician of the soul, and of the great need of the wholesome medicines of the Catholic Church to this generation, and emphasized the fact that the candidates came not to profess religion but to confess Christ, and to receive the seven-fold gifts of the Holy Ghost. After the ratification of the vows, the *Veni Creator* was sung antiphonally by the Bishop and choir. The candidates were then conducted by the rector, the Rev. Arthur Lowndes, one by one, to the Bishop who, seated in his chair before the altar, confirmed them separately. An affecting circumstance of the ceremony was the presentation of a crippled girl, the Bishop rising from his chair to meet her. Another interesting feature was the attendance of several medical men and that the first person confirmed was a physician.

ORDINATIONS.

On St. Luke's Day in St. Matthew's, Omaha, the Bishop of Nebraska advanced to the order of priests the Rev. Messrs. Paul Matthews (for the Assistant Bishop of Southern Ohio), Irving P. Johnson and John A. Williams. Mr. Johnson was presented by his brother, the Rev. W. E. Johnson of New York, the other two by Canon Doherty. Matins was said immediately preceeding the Ordination service by the Rev. Canon Whitmarsh, who also sang the opening collects preceding the sermon, which was preached by Bishop Worthington. The service was fully choral and more than usually impressive. The clergy present joined with the Bishop in the imposition of hands. All three of the new priests are engaged in mission work in the city of Omaha.

On St. Luke's Day, in Trinity church, Asheville, N. C., Mr. Sam'l Rhodes, who has been for a year past lay reader and teacher at Cashier's Valley, was made deacon by Bishop Lyman.

The Living Church.

Chicago, Saturday, November 14, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

Subscription, Two Dollars a Year.
If not paid in advance, $2.50.
TO THE CLERGY, ONE DOLLAR A YEAR.

Advertising Rate, per Agate Line, 25 cts.

Notices of Deaths, free; Marriage notices, Obituaries Resolutions, Appeals, Acknowledgments, etc., three cents a word, prepaid.

CHANGE OF ADDRESS.—Subscribers should name not only the post-office to which they wish the paper sent, but also the one to which it has been sent.

FOREIGN.—Subscribers in England will please note that 10s-6d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue must remit the amount due for the time that it has been sent.

EXCHANGE.—When payment is made by checks, except on banks in the great cities, ten cents must be added for exchange.

Address THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

MANY Churchmen will breathe a sigh of relief at the news of the acquittal of Dr. Briggs at his recent trial for heresy. There was a rumor which had an air of probability, that upon being convicted and dismissed from the Presbyterian ministry, the professor and his friends were likely to seek admission into the Church. Aside from the question of his views on the subject of Inspiration, Eschatology, and the like, there is a growing feeling that it will not redound to the lasting benefit of the Church to convert it into a cave of Adullam. Every experienced country priest knows that accessions to his parish growing out of dissensions in some neighboring religious society, are not of the most desirable kind, and that his work is more likely to be hindered than advanced by an increase of numbers which is due, not to conviction that the teachings of the Church are true, but to discontent and faction in another community. Furthermore, when men have been occupying an immoral position in their own denomination, where they have been insisting upon their right to preach and teach a doctrine contrary to the formularies which they have been content to sign, it is extremely doubtful whether they will accept the teachings of the Church with any better faith. Is not the habit of playing fast and loose with solemn pledges likely to follow them into their new surroundings? It seems to us that it is time to consider whether it is well to allow men to come to us on the understanding that the Church is a field for free lances, and because they suppose that Inspiration, the doom of the impenitent, the Atonement, and the like, are open questions amongst us.

ACCOUNTS of the consecration of the new Bishop for Milwaukee, in Philadelphia, agree in describing it as the grandest and most imposing service of the kind so far seen in the American Church. A marked characteristic of the reports is the unanimity with which they agree in enlarging upon the order and impressiveness, the beauty and dignity, of the office of Consecration and the Eucharistic Celebration, and the small space devoted to the individuals, bishops or others, who took part in the function. It is evident that the irresistible impression which the occasion carried home to most of those present was that the glory of God and His worship were the chief ends of this service, and not the honoring of an individual, however distinguished, masterful, or kingly, he might be. Nevertheless, some criticizing voices may be heard. To such, we would commend the following excellent words:

> The Risen Lord is not simply spirit, He has a body, and He included the perfecting of the body in His perfecting of human nature as a whole. The moment the Church grasps this truth, her outward, no less than her inward, worship must assume that importance in her eyes, the denial of which will always be found fatal to healthy spiritual life. . . . . The worship that truly performs its part of witnessing must include bodily as well as spiritual service; and these, so far from being inconsistent, are necessary to each other. The doctrine of the Risen Lord in whom spirit and body are bound together in perfect and endless unity, consecrates them both. It follows too, that the outward service of the Church, if thus essential to her work of witnessing, ought to be unfolded and beautified to the highest degree consistent with maintaining the supremacy of the spirit. Nothing is more foolish, if not more selfish, than to plead that we may be indifferent to outward worship because God is spirit. At the very time when the Psalmist celebrates the king's daughter as "all glorious within," he immediately adds that: "her clothing is of wrought gold." In the Revelation of St. John, the most precious stones, the most costly metals, and the richest dyes, are employed to set forth the splendor of the bride, the Lamb's wife; and surely, if Mary expressed by a lavish gift her homage to her Lord when He was preparing for His burial, much more may we be lavish in our gifts when we follow in the train of One who has ascended upon high in all His royal dignity."

They are the words of Professor Milligan, of Aberdeen, a member of the Presbyterian Church of Scotland.

THE OXFORD MOVEMENT. *

The work of the late Dean Church relating to the great Anglican revival of this century has already had some notice in our columns, but the importance of the subject as well as the excellence of the treatment which it has here received, demands somewhat longer comment.

The importance of this book does not consist in its being a philosophy of the events which it describes. It is not a part of the writer's plan to compare and contrast religious schools and parties. Although the author never disguises his own point of view, he makes no attempt to force conclusions upon the reader's mind by any process of argument. He indulges in no prophecies. Neither does he enter upon any exhaustive criticisms of the course of the movement and the methods of its leaders. For the most part he simply gives us a well-arranged statement of the history and development, during its Oxford days, of the greatest religious revival of modern times. So far as is possible in a work of this kind, the story is allowed to speak for itself. Those who know Dean Church and his writings need not be told that there is in the style of this book no conscious art or concealed purpose. It simply reflects the character of the author's mind. We know of very few in our times to whom the expression, "a well-balanced mind," could so truly be applied. He was able to look facts in the face and to take account of them just as they stand. What he says of another was eminently true of himself, he was able to meet disaster and disappointment with "undaunted heart, undismayed, almost undepressed." He was one of those who could say, when to human sight the great stays and props of the movement were withdrawn and the close and tender ties of lifelong friendships were broken, "we must do without them;" "a new stage has begun, let no one complain." He verified in himself, with other lofty souls who shared with him the sorrow of the reverses and alienations of 1845, one of the watchwords of the movement from the first, "In quietness and confidence shall be your strength." He was a fine example of that high culture and enlightened common-sense which, combined with an unshaken grasp of religious truth, affords the best type of the modern Englishman. He stands beside such men as George Herbert and John Keble, a representative of the best fruits of the English Church. It is to be remembered that it was not by his own will that he emerged from the long obscurity of a country parish and became the head of the foremost Anglican cathedral.

A writer of quite a different school has said of this work: "If I am not misled by freshness of perusal, the best of all his books and the one most likely to live, is his last." And again: "How significant is it that Dean Church should write the history of events in which he was a prominent actor, and never once mention his own name! He does not avoid the first person singular, for it appears in the preface and also in the body of the book, but for the first time, if I mistake not, on the last page!"

In the preface he has explained the main purpose of his writing. He points to the remarkable fact that such a number of able and earnest men, who would have been counted at the moment as the hope of the coming time, were fascinated and absorbed by this movement; that it took control of their lives and "lifted them out of custom and convention to efforts after something higher, something worthier of what they were." "It seemed worth while to exhibit the course of the movement as it looked to these men—as it seemed to them from the inside." He knew these men and this is his excuse for writing. "I do not like that the memory of friends and associates, men of singular purity of life and purpose, who raised the tone of living around them, and by their example, if not by their ideas, recalled both Oxford and the Church to a truer sense of their responsibilities, should, because no one would undertake the trouble to put things on record, pass away like a dream."

In the first chapter, the author describes the condition of things which made the Church at first sight incapable of meeting the difficulties which thickened around her. A few brief strokes bring the picture all before us: the fear of principles and distrust of enthusiasm; the loss of hold upon the fundamental position of the Church; the low estimate of clerical duty which had become general; the easy dignity and unapproachable state of the bishops. The Church was "slumbering and sleeping." The need of reform from within was imperative if she was to cope with the difficulties which threatened her from without. Above all, there was need of some broad and intelligible basis on which to maintain the cause of the Church. Whately, Arnold, and others, were awake to this danger, and in their different ways essayed to meet it; but their ideas were lacking on the practical side. They left men still asking: "What shall we do?" They were theoretical, or unhistorical, or revolutionary. But the men who now came to the front were none of these. They appealed to history, to the formularies of the Church, to the Prayer Book, to the teachings of the great divines. No new thing was necessary. The theory of the Church was before them; its laws were plain. It only remained for men to rouse themselves and put into practical effect the system which they had received and to which they were bound by all their vows, to vindicate its principles and to illustrate them in their own lives and

* The Oxford Movement. 1833-1845. By R. W. Church. London and New York: Macmillan & Co.: Chicago, A. C. McClurg & Co.

labors. The result showed that thousands of eager souls had only been waiting for the trumpet to give a certain sound.

Space would be lacking to follow the story from point to point. The exquisite character sketches which fill several chapters will live in English literature as among the best of their kind. But we wish to draw attention to two epochs or phases of the movement which were of the highest importance. The first is the appearance of the Roman question upon the scene, and the method of its treatment. The second is the so-called "collapse" at Newman's secession. On the former subject, Dean Church points out more clearly than we remember to have seen it done elsewhere, the exact point in which the general management of this subject was deficient. It is not too much to say that this deficiency was the fatal flaw in the argument, and that upon it hung momentous consequences. In full confidence that the Anglican position was impregnable, Newman, in his *Via Media*, with unusual candor, admitted, on the one hand, that there was much in the Roman system which was "ancient, Catholic, and edifying." On the other hand, he dwelt without reserve upon the faults and shortcomings of the English Church. His main assault was against "the key of the Roman position—the doctrine of infallibility." But this "said nothing of what are equally real parts of the case—the practical working of the Roman Church, its system of government, the part which it and its rulers have played in the history of the world Rome has not such a clean record of history, it has not such a clean account of what is done and permitted in its dominions, that it can claim to be the one 'perfect' Church, entitled to judge and correct and govern all other Churches." "For the very reason that these controversialists wished to be just to Rome, they were bound to be just against her." It ought to be plain that if the short-comings, corruptions, and abuses of the Anglican Church, are to be brought into the discussion, the parallel facts on the Roman side should be just as fully ventilated. Likewise, if the merits of the Roman Church in the practical sphere are to be dwelt upon, fairness requires that the corresponding facts which the history and life of the Church of England affords should not be ignored. But this was a part of the task which was never adequately undertaken. The result was that, among the younger disciples of the movement, the admissions and concessions of their leader were taken up and exaggerated. Impatient as some of them were of the labor of careful historical study, and thus never fully facing all the facts, the newly discovered virtues of Rome grew and expanded in their eyes until her practical errors became as spots on the sun; while the defects of Anglicanism were magnified until they overshadowed all that was good. Mr. Ward, for instance, "ignored the plain fact that just such a picture as he gave of the English Church, as failing in required notes, might be found of Rome before the Reformation, say in the writings of Gerson, or in our own days, in those of Rosmini."

When the "collapse," as Wilfrid Ward calls it, came in 1845 with the secession of Newman, it was the refusal by the staunch and resolute men who stood in the gap, to be drawn aside by this unfair method, that saved the movement at a time when all seemed lost, and by showing that it was not dependent upon the genius of one man or the favor of the University, transferred it to the larger field of England, outside of Oxford, as well as in it, and "carried on its work to achievements and successes which even in the most sanguine days of 'Tractarianism' had not presented themselves to men's minds, much less to their hopes." "It was the resolute and serious appeal from brilliant logic and keen sarcasm, and pathetic and impressive eloquence, to reality and experience, as well as to history, as to the positive and substantial characteristics of the traditional and actually existing English Church." "In these days of stress and sorrow were laid the foundations of a school, whose main purpose was to see things as they are; which had learned by experience to distrust unqualified admiration and unqualified disparagement; determined not to be blinded, even by genius, to plain certainties; not afraid to honor all that is great and beneficent in Rome; not afraid, with English frankness, to criticise freely at home; *but not to be won over, in one case, by the good things, to condone and accept the bad things; and not deterred in the other, from service, from love, from self-sacrifice, by the presence of much to regret and to resist*" (italics ours).

Thus it was that the supposed "collapse" was but the door to higher hope, more determined energy, and, in the end, greater accomplishments than were ever conceived of at an earlier stage. The loss of Newman and his friends, and the distress and dismay which fell upon many hearts in view of it, were but the birth pangs of the truer Catholic movement. And the successive trials and disappointments which have befallen those who have devoted themselves to this high cause, are but a part of that disciplinary process by which the minds of faithful men are thrown back upon God, to go on afterwards, with "greater earnestness, sincerer simplicity, and more solid manliness."

BRIEF MENTION.

Bishop Gillespie, in a late issue of his diocesan paper, makes a very pleasant reference to the visit of the yacht Argo at Charlevoix last summer, having on board the editor of THE LIVING CHURCH and the Rev. Dr. Sweet, of Rock Island. The Bishop and his daughter were very kind to the Argonauts, and their hospitality will be long and gratefully remembered. ——We clip the following from "Bok's Literary Leaves," a syndicate publication in New York: "The editor of THE LIVING CHURCH, the Episcopal organ of the West, has evidently a high opinion of the poems printed in his paper, and, one might add, correctly so, since few religious papers publish better verse. He is now to make a collection of these poems, to be issued in Chicago in a book, entitled 'Lyrics of The Living Church.'" ——We are pleased to announce a second series of hymns for the Christian year, beginning with our Advent issue, by the Rev. John Anketell. They are based upon the Collect, Gospel, and Epistle, for the Sundays and other holy days, and have been prepared with much study and care.——As noted in our advertising columns, the long expected "Lyrics of The Living Church" are now on sale. We think the book will make a favorable impression. ——Speaking of the incongruous and unseemly ways in which money is raised for religious uses, *The Irish Gazette* says: "We remember once being present at a parochial concert, at which a young girl came on the stage dressed as a fast young man, smoking a cigar, and sang a fast song. A friend who was present, a military man, observed dryly: 'She is a member of the church choir!' Further comment was needless. Figure to yourself this girl singing hymns and chants on the following Sunday, before many of the same people, after making such an exhibition of herself!"——On the departure for the United States of Dr. Beebe, of the missionary hospital of Nankin, China, says *The Church Guardian*, more than 1,000 people accompanied him to the great gate. Small-footed women walked painfully along, weeping over the departure of a friend, and heathen Chinamen of good position walked by his chair to testify their respect, and they wept as they bade him farewell. ——A reader in Massachusetts says: "I take this opportunity to say how much we have been pleased with 'Mr. Fayerbrother's Call.' It is the best story I have seen in a religious paper. Are we not to have more by the same author?"——A page of description would be only "brief mention" of the great Santa Fe route over which the writer recently made a pleasant journey to Southern California. The round trip occupied eight days and nights, and every hour was enjoyable. The equipment of this immense system is superb, and the management is something marvellous.——St. Paul is not popular with the women who are trying to turn the world upside down; and so much the worse for St. Paul! many are ready to exclaim. One of these female reformers has recently berated the apostle in print for his opposition to the alleged "rights" of women. Can these fanatics never be made to see that the "rights" for which they clamor would involve an incalculably greater amount of wrong? ——A subscriber enquires about the best method of conducting a Sunday school, and wishes suggestions as to interesting pupils of different classes and ages. This is a very important subject, and we hope some of our experienced teachers will try to throw light upon it in our columns.——Messrs. A. C. McClurg & Co., in their announcement of the "Lyrics," say: "The poems are all of a deep religious nature, and contain inspiration and comfort for all who are seeking the higher life. As a whole, it is a volume of religious verse of very unusual merit, and puts into permanent form those sweet songs of the spiritual life of singers who have in many instances lifted their voices but once."

SERMON NOTES.

BY THE REV. GEO. C. HARRIS, S. T. D.

"Thou shalt not take the name of the Lord Thy God in vain."

The Gospel for the 10th Sunday after Trinity bears witness to divine displeasure in the abuse of a consecrated temple. "My House shall be called a House of Prayer, but ye have made it a den of thieves." The money changers who earned this rebuke were not commonly called thieves. In fact they were not common thieves at all. They were bankers or brokers, following a business lawful enough in its place, but having no place in the House of God. A house which takes and bears God's Name, must bear that Name in vain if even the lawful ordinary business of the world may be imported into it, for the reason that consecration is separation to God.

But not only temples and churches, but also men may take God's Name. Among the Jews any such man was an Israelite. Among ourselves he is a Christian. To take the Sacred Name, either effectively or in vain, is not to speak it. A woman takes her husband's name not by the mere mention of it, but by the solemn consecration of marriage, which is separation to him. In either case the new name implies a new duty and a new love. The name is worthily borne and effectively honored by fidelity and devotion. It is taken in vain without these.

It would seem, then, that the man who makes no pretense of believing Christian faith, who was never baptized, and has no wish to be, whose common speeches are emphasized by profanity, is not precisely the man intended to be regulated and corrected by the third commandment. The first commandment is for him, and the second, before he can come to the third. The three are in sequence. As yet there is no true sense in which he can be said to have taken, that is to bear, the Sacred Name.

Now if this command be intended for such as have formally taken, or intend formally to take and to bear the

Holy Name, it must be the divine sanction of sincerity and simplicity. Pharisees and hypocrites, whether among Jews or Christians, are the violators of this commandment. The man who pretends for any reason, or without reason, to believe what he does not believe, who professes a faith he does not hold, dishonors God through the dishonor put upon himself, the image of God, but not less than that other who denies his own convictions and pretends to believe less than in fact he does. The Churchman who is not a Churchman, who doesn't know or wish to know what may be the obligations of his profession, bears in vain the name which before the world distinguishes him. No doubt the ultimate root of lying is here, as the perfected flowering of it is the perjury of a false oath solemnly taken. The bishop who denies his own episcopate, the priest who denies his own priesthood, are no better, and perhaps no worse, than that other bishop and that other priest who magnifying each his office in words about it, makes it as nothing through failure in his life and teaching to emphasize the dignity of it. They all bear the name in vain. One should not forget that the hypocrite is not he who, through weakness, yields himself to temptation. The drunkard, for example, is not a hypocrite whatever else he is. It is only when he lies about it and poses as a sober man, that he is chargeable with hypocrisy, and then not on account of the drunkenness, but by reason of the lying. Against this, against falseness and unrealness, mainly in thought, and speech, the expression of thought, the third commandment is directed. We underrate the value and the importance of true thinking as a factor of life and character. True thinking is not necessarily the equivalent of thinking truth. It is, however, the process by which this is made possible and real; while out of this comes the revelation of God. What estimate the Great Teacher put upon the sin of unreality and insincerity, the great sin of presumptuous strength, as contrasted with sins growing out of human weakness, may be learned from Himself in His words to each: "Wo unto you, scribes and Pharisees, hypocrites." "Go and sin no more." It is the satanic against the human.

THINGS TO BE LAMENTED.

BY THE RT. REV. ALEX. GREGG, D. D., BISHOP OF TEXAS.

Chief among these, perhaps, is the seeming indifference of vestries and congregations, especially in our largest parishes, as to the establishment of missions and their support in their own midst. For all this they have done very little, and for the most part literally nothing, not to speak of the general mission work of the diocese to which they have contributed so meagerly. We should be ashamed for the Church at large to know of the facts, the result, it is to be hoped, not so much of absolute indifference to the advancement of the Redeemer's kingdom and the salvation and enlightenment of souls in and through the Church, as to the want of consideration of our earnest desire to be informed of duty and its pressing claims, of our willingness to give freely and beyond very narrow limits, of making investments with no promise or prospect of monied returns according to the world's standard, and last, but not least, of a growing parochial selfishness, which in my judgment is the most serious canker preying now upon the life, and progress, and spirituality of the Church in the largest centres of population. The increase of our largest cities or towns is steady and in some instances rapid, and yet the numerical growth of the Church falls behind it. Few think of it, and possibly a few lament it; and what is to be done? We have not one assistant minister in this diocese, with its towns and cities of eight, and twelve, and twenty-five, and forty, and forty-five, thousand souls; and with one exception, where there are two, only one parish and one rector in each, with a few earnest lay-helpers, it is true; but only six rectors and one missionary in all, of those consecrated to God in the ministry of His Church. But what are they among so many? On an average only one to more than 18,000 souls, to minister the Word and Sacraments, to visit, and instruct, and comfort the ignorant, the weak, and afflicted, to baptize, and perform the last offices of the Church over the departed, and to provide for the newcomers, chiefly of the poor and humble classes, not a few of them unknown and uncared-for of men. Only five chapels, in addition to the parish churches, with a seating capacity of about 3,100 in all. Is it any wonder we are losing annually in increasing ratio large numbers who ought to be brought into the Church, many of whom are made her members by Baptism in our own or foreign lands? Is it any wonder that many of the poor and humble, not a few of whom are more or less educated, intelligent, and thoughtful, think lightly, if not worse, of the Church, a branch of the Holy Catholic Church, as is claimed, which does nothing and seems to care not for such as they? Is it any wonder that our overworked rectors trying to reach out unto all, are sorely grieved at their utter inability, appeal in vain to those who should provide them timely help with zealous co-operation, lose spirit and strength, and sink prematurely under the burden? And yet all this is just what we see now, though the Master calls, and the Spirit pleads, and duty impels with those who can afford the needed relief. Those, among whom are not a few of our wealthiest men, are giving largely; and leading, perhaps, in the material enterprises which come with growing population and fortune. They hear with dull ears and unresponding hearts the appeals that are ever being made, so failing in almsgiving, and generous gifts, and God-like benevolence, to "lay up for themselves a good foundation against the time to come."

PERSONAL MENTION.

The Rev. L. W. Saltonstall has resigned St. Mary's, Dorchester, Mass., and accepted Christ church, Hartford. His duties will begin at Advent.

The Rev. Dr. Spaulding has resigned Christ church, Cambridge, Mass.

The Rev. J. H. Knowles closes his work at St. Clement's Chicago, Nov. 23rd, and leaves for Europe in December, for needed rest. His address abroad will be care of Brown, Shipley & Co., Bankers, London.

The Rev. Wm. S. Boardman having concluded with much success his work as American chaplain at Interlaken for the summer, is now at Dresden. Address 6 Reichstrasse.

The Rev. W. Page Case is now in charge of All Saints' church, Watsonville, Cal. Please address accordingly.

The Rev. A. J. Tardy is now connected with the parish of the free church of the Annunciation, New Orleans, Louisiana, as associate of the rector, the Rev. John Percival, D. D., and his address is 154 Aline st., New Orleans.

The Rev. J. W. Van Ingen is assistant minister at St. Paul's church, New Haven, Conn.

The Rev. John W. H. Weibel of Carmel, N. Y., has accepted the rectorship of Trinity church, Haverstraw, N. Y. P. O. address, Garnerville, Rockland County, New York.

The Rev. H. J. Sheridan, of Mayville, N. D., will take charge of the missions at West End and Lakeside, Duluth, Dec. 1st.

The Rev. W. H. Knowlton, rector of St. Paul's church, Winona, has accepted the rectorship of St. Matthew's church, San Mateo, Cal.

The Rev. E. P. Chittenden of Christ church, Salina, Kas., entered upon his duties as rector of St. Paul's church, Winona, Minn., at the end of October.

The address of the Rev. Arthur Whitaker, late rector of the church of the Ascension, Greenpoint, will continue unchanged until May next, viz., 119 Kent st., Greenpoint, Brooklyn, N. Y.

The Rev. John Moncure of West Virginia, has accepted the call to the rectorship of the church of St. John the Evangelist, Philadelphia, Pa.

The Rev. William M. Harrison, of St. John's Free church, Frankford road, has been appointed chaplain of the Episcopal Hospital, Phila.

The Rev. Audley J. Browne, at present chaplain to the Bishop of Nassau, W. I., has been appointed to the incumbency of the chapel of the House of St. Michael and All Angels, Phila., and will take formal charge of the mission about Christmas-tide. He will reside in the rooms over the Kindergarten House on Silliman st.

The Rev. A. W. Ebersole has changed his address to Fayetteville, Onondaga Co., N. Y.

The address of the Rev. A. W. F. Manifold is changed to Holy Innocents Clergy House, Hoboken, N. J.

The Rev. John H. Converse has accepted the rectorship of Christ church, Riverton, N. J.

The Rev. John W. Burras has accepted the position of assistant minister in St. James' parish, Drifton, Pa., and entered upon his duties on All Saints' Day.

The Rev. Alfred R. Taylor, late assistant minister of Trinity church, Columbus, Ohio, has accepted the rectorship of Christ church, Portsmouth, Ohio, and entered on his duties. Address accordingly.

The Rev. H. F. Fuller has changed his address to 711 Chestnut st, Philadelphia, Pa.

The P. O. address of the Rev. Ed. Ashley is changed from Ft. Bennett to Cheyenne River Agency, via Forest City, (South) Potter Co., South Dakota.

The present address of the Rev. P. Edward Hyland is Blaine, Whatcom Co., State of Washington.

TO CORRESPONDENTS.

F. B.—Thanks for your letter. It has been anticipated by our correspondents, and the facts have been given in our news columns.

W. N.—The President of St. Andrew's Brotherhood is James L. Houghteling, 59 Dearborn st. Chicago.

OFFICIAL.

A meeting of the Alumni of Kenyon College will be held in New York City on Thursday evening, Nov. 19th. Addresses will be delivered by the Rev. Dr. Bodine, Theodore Sterling, LL. D., and other friends of Kenyon.

ALLAN NAPIER,
Class 1862, Kenyon.

MARRIED.

SHEPARD—LLOYD.—Oct. 19th, 1891, at Lester Park, Duluth, Minn., by the Rev. P. L. Shepard of the diocese of Connecticut, Miss Mattie M. Lloyd of Lester Park, to Mr. Louis J. Shepard, of L'Anse, Michigan.

OBITUARY.

NICHOLS.—Fell on sleep, Oct 28th, 1891, in Columbus, O., Chas. H. Nichols of Onalaska, Wis., aged 60 years.

SPENCER.—Entered into rest at Cleveland, O., on Friday morning, Oct. 16, 1891, Harriet L., beloved wife of Samuel Spencer, in the 40th year of her age. Formerly of Springfield, and Pullman, Ill. "Grant her, O Lord, eternal rest."

SPALDING.—In Brooklyn, Conn., Oct. 30th, Mrs. Elizabeth Spalding, in her 78th year.

KITE.—Died, in the true faith, at Nantucket, Mass., Oct. 24, 1891, in the 37th year of his age, John Alban Kite, M. D. "Rest eternal grant him, O Lord, and let light perpetual shine upon him."

MINUTE.

The rector and vestry of the church of St. Paul the Apostle, Austin, Ill., feel that in the death of Chreswell H. Potts, vestryman and communicant of this parish, they have lost the foremost worker and the most devoted friend the parish has ever had. Early and late, since the time that through his exertions the Church's services were first held in Austin, to serve her has been his highest, holiest joy. Nothing was too much for him to give, nothing too great to do, when it was given or done for the Church. His faithful, self-sacrificing life is our undoubted assurance that he is with the Blessed in Paradise; and it is a call to us to carry on with added zeal the work that he began and carried on so well.

To his wife and family, our deepest sympathy is given. We sorrow with them, yet our sorrow is after a godly sort, and is tempered and lightened by the holy joy that comes from the contemplation of a godly life.

APPEALS.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $474 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., Oct. 13, 1891.

THE GENERAL BOARD OF MISSIONS.

(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

Offerings are asked to sustain missions in thirteen missionary jurisdictions and thirty-four dioceses, also among the Indians, and among the colored people in our land, as well as missions in China, Japan, Africa, Haiti, and Greece—to pay the salaries of sixteen Bishops, and stipends to 1,000 missionary workers, and to support schools, hospitals, and orphanages. $500,000 are asked for this year. The first quarter's payments must be made December 1st, hence the need of early and liberal offerings.

THE GUILD OF ALL SOULS.

FOUNDED MARCH A. D. 1873.

OBJECTS—1st. Intercessory Prayer—i. For the Dying; ii. For the Repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature, pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church, and of Churches in open Communion with her. For further information, address the Secretary and Treasurer.

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

MISCELLANEOUS.

AN experienced clergyman without family desires work in the south. Parish involving active duty preferred. Address SACRIFEX, this office.

A MARRIED priest desires parish after Jan. 1st, 1892. Address CLERICUS, care of LIVING CHURCH.

A MARRIED priest in good standing in his diocese, and prepared to give very best references, is ready for temporary or permanent duty. Likes plenty of work. Address M. A. J., care THE LIVING CHURCH.

WANTED.—Thorough organist and choirmaster for St. John's church, Saginaw, Mich. Must be good Churchman, and capable of conducting a vested choir of 40 men and boys. Address REV. DEAN RICHMOND BABBITT, Rector.

A YOUNG Priest, native of Penna., married, two children, can preach without notes if desired, present salary $1,500 and rectory, would like to receive a call on or before January 1, 1892, to a parish in some northern State. City parish, large or small, where work will count, preferred. Satisfactory reasons for wishing to leave present parish furnished. Splendid references. Address C, care THE LIVING CHURCH.

UNLEAVENED BREAD for the Holy Communion, made of pure flour and water. Will keep fresh. Put up in wooden boxes, and sent post-paid to any address in the United States at the following prices: 100 sheets 6x3 $1.50; 50 sheets 6x3.80 cents; 25 sheets 6x3, 45 cents. Address PAUL J. WOLF, 3107 A, Oregon ave., St. Louis, Mo.

XMAS PRESENTS.

CROSSES, PULPITS, LECTERNS, VASES, BASONS, CANDLESTICKS.

Photographs, circulars, etc., on application.

GORHAM M'F'G CO.,

Ecclesiastical Art Metal Workers,

BROADWAY AND 19TH STREET, N. Y.

CHOIR AND STUDY.

CALENDAR—NOVEMBER, 1891.

15.	25th Sunday after Trinity.	Green.
22.	Sunday next before Advent.	Green.
29.	1st Sunday in Advent.	Violet. Red at Evensong.
30.	ST. ANDREW, Apostle.	Red.

Few of us who have not visited England have any definite impression of the musical and choral routine, day in and out, all the year through, of the cathedrals and not a few of the principal collegiate chapels. It was in our view, when planning this outing, to supply detailed sheets, weekly, of these official lists. Their value is at once apparent, and affords some grounds of comparison and observation for the advantage and furtherance of work at home. These official lists, will therefore take the place of the Choral Directory. We begin with Durham cathedral.

DURHAM CATHEDRAL.

Organist, Dr. Armes, a choir of about 30 voices (all these choirs are vested); a week's work.

SUNDAY, (20 S. after T.) Matins, service, Cook in G; anthem, "O never, never, bow we down;" Introit, "Blessing and glory," Handel; Communion, Lloyd in F; (*Benedictus* and *Agnus* not sung.) Evensong, service Cook in G; anthem, "O sing unto the Lord," Purcell.

MONDAY, Matins, service, Goss in A; anthem, "O give thanks," Tucker. Evensong, service, Goss in A; anthem, "The Lord shall comfort Zion," Walmsley.

TUESDAY, Matins, service, Calkin in D; anthem, "The Lord will deliver the righteous." Evensong, service, Calkin in D; anthem, "The souls of the righteous," Nares.

WEDNESDAY, Matins, service, chants; anthem, "O keep my soul," Blow. Evensong, service, chants; anthem, "O taste and see," Goss.

THURSDAY, Matins, service, Rogers in F; anthem, "Thou art my King, O God," Child. Evensong. Rogers in F; anthem, "Let the words of my mouth," Attwood.

FRIDAY, service, chants; anthem, "Lord, on our offences look not." Evensong (unaccompanied service) service, King in F; anthem, "Bow thine ear," Bird, (in 5 parts.)

SATURDAY, Matins, Boyce in A; anthem, "The Lord descended," P. Hayes. Evensong, Arnold in A; anthem, "Sing praises to the Lord," Croft.

SUNDAY (21st after T., St. Luke), service, Ouseley in A; anthem, "How lovely are the messengers," Mendelssohn; Introit, "O send out Thy light," Armes; Communion, Ouseley in A. Evensong, service, Ouseley in A; anthem, "Blessed is the man," Goss.

The "unaccompanied" Evensong service, Friday, was certainly among the rarest of musical delights, and one of the rarest surprises. It was something more than a perfect example of *a capella* singing. It was a very significant illustration of the Palestrina school, the masters of which composed exclusively for voices, choruses of men and boys, in parts, with that passion for tonal intricacies of constructive art, which is after all the leading characteristic of the best ecclesiastical art of the period. It seemed as if the art of the architect had inspired and shaped the art of the composer. For the reciprocity of the two, as the soaring voices lingered among the long-drawn aisles and high uplifted vaultings, with tender echoings and resonances that are yet throbbing in our remembrance, was the purest, primitive form of divine worship, and the twin arts had found the long lost secret of its unworldly, even heavenly delights. The clamor of organ tones would have broken the spell like an almost irreverent intruder. It would have reduced the art itself to a lower, because more conscious, and less spontaneous level. We went expecting bareness and poverty, as at a fast, but went away fed with a feast of fat things. We dwell on this wonderful Evensong, of a Friday, in the hope that some reader who hereafter "goes abroad" may share the worship of that choir in Durham, especially at this "unaccompanied" service.

Another suggestion "borne in upon us" was its antiquarian flavor, for did it not send us back to those early centuries when the monks sung their sacred offices in the simple unisons and Gregorians, without any instrument or organ. Here then in this cathedral, first and last, sacred music from its simplest beginnings through all its successive periods of enlargement, has found a home and culture, even down to the advanced work of our own time.

You will observe the insistance upon the earlier Anglicans, names which at home may be said to have become virtually obselete; for with the exception of dear old Trinity, we much doubt whether Bird, Green, Blow, Child, and Croft are ever heard. Even the later school of Nares, Boyce, Purcell, Hayes, and Attwood is become little more than a reminiscence. The reverent worshipper at these cathedrals, however, will be forced to the conclusion that for cathedral services these great masters are more at home and in keeping with the sober solemnity and grandeur of the ancient temples than their later successors. In Durham much of the service music that finds widest currency with us would surely seem meritricious and intrusive.

The cathedral service is conducted on simple, old-fashioned lines, adhering strictly to the services in Trinity church as introduced by Dr. Edward Hodges. A morning "service" consists of one canticle, and *Te Deum*, in anthem form. An evening "service" has its two canticles in anthem. As the great composers provided complete "services" for both Matins and Evensong in the same work, it will be observed that at Durham, the same composer is used at both Matins and Evensong, as a rule. This appears to be the prevailing "use" in the six cathedrals we have visited.

Concerning the thoroughness and perfection of voice culture and quality of intonation, there is room. especially of the boys, for the warmest admiration. The basses are effective, smooth, and velvety, rarely bellowing or only noisy. Once or twice a booming, overvoluminous voice has disturbed the wonderful proportion of the mass. Indeed, the male alto, which with us seems so entirely abnormal and out of tonal relation, has almost invariably seemed perfectly in keeping and exceedingly useful in preserving the equality of the voice parts. The boys have thus far proved delightful even beyond the enthusiastic praises of most critical writers. There is choral quality of voice which we never hear at home. The voices seem alike in *timbre*, quality, and melodiousness, as if the whole group might have been of a common household. Nothing can exceed its purity, gentleness, and artless beauty. There are no unequal places or disappointing members. Indeed, this homogeniety in perfect tonal form is the most surprising fact of all. At home the organist who has the rare fortune to develop even two voices capable of making their way through a solo, holds himself a happy man. But here are choirs all soloists, and such soloists as only once in a dozen years may be heard at home. Observing very closely the speaking voice in travel, on the streets, in houses, it seems that this finer, lovelier quality of tone is everywhere. And that fact explains the abundance of those delightful chorister voices.

Of all the choirs we have yet heard, the boys of King's College chapel choir, Dr. Mann, organist, lead the others. Such pearly, rippling, bird-like (the brown thrush, *e. g.*), yet very human voices, we may have dreamed of, but certainly never heard before. We took much interest in studying the constitution of these choirs. Thus far, there have been 20 boys, sopranos, four basses, four tenors, and two male altos. These choirs have been fully enough for the grandest and most exacting cathedrals in England. But the splendid quality of each chorister's voice, the consummate training, the daily practice and service work, develop a vigor, and brilliancy, and artistic completeness of *ensemble*, that is never even approached at home. Add to all this, the marvellous architectural counterpart in the choral result, and you have that astonishing outcome which strains and beggars our powers of description.

It would be unphilosophical and even argue illiteracy to suggest any comparison between such astonishing and uniform results and even our best choral work at home. They are necessarily on different planes and must remain so. Until the same ecclesiastical, social, and vocal conditions can be developed with us, emulation must be a vain thing. But the conviction remains clearer than ever that our cardinal difficulty, apart from the prevailing unloveliness of our tonal qualities, the shifting character of our population, and the slender means at our disposal, lies in our attempting too much, and in our contentment with doing it superficially. We augment our poorly-voiced choirs until the tonal poverty becomes positively unmanageable. We delight in overgrown choirs, and give rather more thought to their size than to their quality. Here quality counts first in everything, and these cathedral choirs of thirty voices might teach us a lesson, if we, indeed, could come to consider ourselves as possible learners.

THE SELECTION OF HYMNS FOR THE CHURCH SERVICE.

BY D. E. HERVEY.

The canons of the Church give to the rector, or the minister in charge, the absolute control of all the music to be used in the services of worship, and he is invested, also, with the same authority as to the hymns to be sung. In many cases, the rector, not being a practical musician, leaves the music in charge of the choirmaster, and this course is in such cases the wisest that can be pursued, provided the choirmaster be a proper person to occupy that position.

A proper choirmaster must be something more than a musician. He should certainly be a Churchman, and preferably should be a communicant, for only in such a case would he be in full sympathy with the principles and details of the service which he conducts. A non-Church man, no matter how good a musician he might be, would have difficulty in thoroughly adapting himself and his music to the varying circumstances in which he would find himself during the Christian Year.

With such a proper choirmaster, and a devout man, the rector, if he be not musical himself, would do well to leave all the selection of music to be sung. But the choice of the hymns is outside of the subject of music. Except in rare cases, the music for hymns is easy of selection, and this is, and should be, left to the choirmaster's judgment.

But frequently the hymns themselves are also left to the choirmaster's selection. When this is the case, the choirmaster should be governed by simple, though invariable, rules, in order that the hymns shall be appropriate to the service of the day. No two Sundays in the year carry exactly the same lesson. One of the most wonderful features of the Prayer Book is its comprehensive variety. Almost, if not quite, every phase of human life is recognized and provided for, and when hymns are to be selected, great care should be taken that while the Church is enforcing one lesson in the life of the individual, the choir should not be taking up some other phase of human experience.

This particular danger can be avoided by a careful study of the Collects, Epistles, and Gospels. One of the hymns for the service should be distinctly in close harmony with the Collect, Epistle, and Gospel for the particular day; and this hymn should be sung at the close of the Prayer Book Office of Morning or Evening Prayer, that is, after the "Grace of our Lord."

It is often the case that there is but one metrical hymn sung. In that case, the office hymn should be invariably the one chosen. But according to the wise toleration permitted in the American Church, there may be as many as four hymns used in a single service, two during its course, and one each as processional and recessional. Having provided the office hymn, which should never be omitted, the selection of others is not hedged in by such rigid rules. For a processional in the morning, either a morning hymn or a Sunday hymn would be appropriate, and the other hymn in the service would depend for its character on the place where it came. If, as often happens, it is sung during the collection of the offerings, something referring to almsgiving or missions, or thanksgiving for benefits, would be suitable. If there were any special appeal for some worthy object, an appropriate hymn sung at this particular time might have a stimulating effect upon the liberality of the people. If the subject of the sermon be known beforehand, a hymn in harmony with its leading thought, would be appropriate in this place. For a morning recessional, it is generally advisable to take a hymn characteristic of the Church season, so that the congregation shall leave the church fully imbued with the idea that the Church has brought before them in the day's worship.

The evening service has generally a brighter service than the morning. There is no Litany, and often there is no sermon. A larger degree of liberty is, therefore, allowed the choirmaster. Of course, the office hymn should occupy its invariable place, but outside of this, the hymns may be more festal in tone. It is always well to have one evening hymn on the list, and in the majority of cases, it will be best to sing this as a recessional. For a processional, almost any bright marching tune and its accompanying hymn may be sung, except, of course, during such solemn seasons as Lent and Advent, and also excepting the high festivals, when special hymns should be used.

At celebration of the Holy Communion, when the choir is present and hymns are sung, the same general rules should prevail, and in addition, some hymn of special character and reference to the Eucharist, should be given a place. The usages in different parish churches are so various, that it is hard to lay down a general rule. If a hymn should be sung as an Introit, it should be in the nature of an invitation to Communion, and for the hymn after the Consecration prayer, there is none better than Bishop Heber's "Bread of the world," or Doddridge's "My God, and is Thy table spread?" especially the second verse of this hymn. When the Communion Office follows immediately after Morning Prayer, the office hymn for the day may take the place of the Introit.

In some churches it is the custom to sing a hymn during the Ablutions, though the *Nunc Dimittis* comes in here much more appropriately than any metrical hymn. In such case, care must be taken to select an appropriate hymn.

As the Eucharist is really a thanksgiving service, the element of thanks should be present in the hymn chosen. The hymn: "Jesus, gentlest Saviour," is very appropriate at this point. In some collections of hymns, this part of the service is recognized by a department entitled: "Thanksgiving after Communion," and then it is easy to select. But it is much easier to sing the *Nunc Dimittis* here, and it is perfectly lawful, as "anthems in words of Holy Scripture may be sung before and after any office in this book."

The choirmaster or rector is much hampered in his selection of hymns by the very inadequate provision for special hymns in the so-called "Authorized Hymnal of the American Church." So weak is this hymnal, that many churches have discarded it, and substituted "Hymns, Ancient and Modern," subject to the authorization of the Bishop of the diocese. This book is very rich in all descriptions of hymns for all sorts and conditions of men and occasions, and where it is used, the task of the choirmaster is greatly lightened.

Hymn singing, though merely permissive, and not essential to the integrity of the service, is so general, and so thoroughly enjoyed by congregations, that the Church should see to it that an adequate collection, ample enough to meet the wants of all the varying shades of opinion, should be speedily given to the Church. Doubtless the best plan is to have no "Authorized Hymnal" at all, but to allow each parish church to use any hymnal it chooses, subject, of course, to the approval of the Bishop. But if we are to have an official collection, it should certainly be large and comprehensive. The report of the Hymnal Committee at the last Convention was a brave effort to meet the demand, and it is to be hoped that the next Convention will proceed in the work.

In the meanwhile, the choirmaster must do the best he can with the material at his disposal, and by the exercise of good taste and sound judgment, make the hymn singing a real part of the service, and not an extra thing thrown in for the pleasure of the ear merely.

THE GRAPHIC HISTORY OF THE BRITISH EMPIRE. From Celtic Times to the Present Day. London, Edinburgh and New York: T. Nelson & Sons. 1890. Pp. 803.

This manual is designed to be a library history and is based upon Collier's larger history of England. The narrative has been adjusted to the results of recent researches and is brought down to the jubilee year of Queen Victoria. Its title is justified by its contents and plan. To quote from the preface: "It is arranged, not according to dynasties and reigns, but according to the prominent features of each age, including representative men as well as memorable events. It is a series of histories, showing on a broad canvas and without too many details, the great movements, political, social, educational, and religious, which embody essentially the history of the British Islands and the British people." The whole history is divided into five great periods. I. Celtic and Roman Britain; II. The old English Kingdoms; III. Feudal Monarchy; IV. Absolute Monarchy; V. Limited Monarchy. The index and tables are valuable features, as well as the notes in the appendix. With the exception of a few inaccuracies which do not impair its value, the work is a useful handbook of English history.

DR. L. G. HOWE, THE PHILANTHROPIST. By F. B. Sanborn. New York: Funk & Wagnalls. 12mo., pp. 370. 1891.

This is a new volume of the series, "American Reformers." Dr. Howe was a man well deserving an appreciative biography, such as Mr. Sanborn has here written. The author has arranged his material under four heads: 1, Youthful Daring, 1801-32; 2, Philanthropic Devotion, 1832-46; 3, Political Conflict, 1846-61; 4, The Counsels of Active Age, 1861-76. Mr. Sanborn, who knew Dr. Howe intimately, speaks of him with the full knowledge of long intercourse as well as with just discrimination. The noble and generous soul of Dr. Howe can never be forgotten while the memory lives of his marvellous success in the case of Laura Bridgman, the deaf, dumb, and blind child from New Hampshire. The volume is supplied with a good index, and a portrait of the eminent philanthropist and reformer.

THE RED GRANGE. By Mrs. Molesworth, author of "The Palace in the Garden," "Neighbors," "The Third Miss St. Quentin," etc. With illustrations by Gordon Browne. New York: Thomas Whittaker. Pp. 285. Price, $1.50, handsome cloth.

Another of those delightful stories, clean, high, and fascinating, for which we may bless Mrs. Molesworth as one who knows the needs of our young people, especially those of the young girls, and, knowing them well, can weave an entrancing story that shall outrival the pernicious or unhealthy sort that floods the general bookmarket, in holding interest to the end, and throughout all uplift the reader's mind. The illustrations are of very superior character.

HELD FAST FOR ENGLAND. A Tale of the Siege of Gibraltar (1779-83). By G. A. Henty. Illustrated by Gordon Browne. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. Price, $1.50.

There are no better books written for boys than those by Henty, and this is one of the best that he has written. He has here told a tale of the days when England was fighting the great nations of the world and fighting in the main successfully. The siege of Gibraltar is a theme rich in deeds of endurance, of heroism, and of loving kindnesses, and Bob Repton, while he gets into many a scrape, is still a manly, courageous, and honest boy. A wise father would put such a book as this into his son's hands.

Biblia for November abounds in valuable information alike to Old Testament readers, archæological and general readers, and adds in itself further reasons for the wider circulation of this, the only monthly magazine, devoted to biblical archæology, and to the explorations in Palestine, Egypt, and Assyria. Its articles are purposely of a popular cast. The Rev. Dr. Winslow treats of the "Outlines of ancient Egyptian History;" Prof. Wright refers to the labors of the Palestine Exploration Fund; Dr. Fradenburgh describes Onias, the Jewish settlement in Egypt; and among the papers is one on "The Vandalism of the Orientals" by George St. Clair, F. R. S. Such a magazine is a great help to Sunday school teachers, and ought to be in every parish library. [Meriden, Conn., published at cost, $1 00 a year.]

AN interesting feature of *Harper's Weekly* for Nov. 4th, is an illustrated article on "Homes for the People," by H. P. Mawson, giving a variety of information regarding the cost of rents and the condition and quality of the homes provided for working people in Boston, New York, Philadelphia, Baltimore, and Chicago. Another valuable article is one on the "Progress of Gun making in the United States," written by Lieut. F. de T. Cloth, of the French army. E. Hamilton Bell contributes an entertaining paper on "The Costume of Hamlet," and J. H. Wilson gives an account of "The Independent Theatre of Boston. The story of the week is by a new writer, J. C. B. Andrews, and is entitled "The Dead that did not Die."

THE November number of *Babyhood* closes the seventh volume of that standard nursery guide for parents. It contains an article on "The Family Medicine Chest," by the medical editor, which gives precise instructions as to what ought to be kept on hand in every household for use in an emergency. Other medical articles of interest to mothers are: "The Care of Delicate Infants," and "Bathing for Sick Children." The "Nursery Table," "Nursery Helps and Novelties," and "Nursery Problems" furnish useful hints and advice concerning the many perplexing questions which parents of young children have to solve. 20 cents a number, $2.00 per year. *Babyhood Publishing Co.*, 5 Beekman St., New York.

A Bombardment of Heresy!

EMERGENCY TRACTS.

Beginning Nov. 2d, and to be issued weekly thereafter, a periodical consisting of four pages, under the above title. The numbers so far in preparation are as follows:

No. 1—THE EMERGENCY.
No. 2—MOST SURELY BELIEVED AMONG US.
No. 3—FOLD OR FLOCK. (8 pp.)
No. 4—CATHOLIC *versus* BROAD CHURCH THINKING. (8 pp.)
No. 5—AN ANTIDOTE OF BROAD CHURCHISM.
No. 6—WHY FLEE TO ROME?
No. 7—OUR SEMINARIES—THE PROPAGATORS OF HERESY. (8 pp.)
No 8—HOW TO PROPAGATE HERESY.

(The 8-page Tracts will count as double numbers.)

Send subscriptions at once for the year. Terms, 50 cents per year.

THE YOUNG CHURCHMAN CO.,
PUBLISHERS,
MILWAUKEE, WIS.

Harper's Young People, having completed its twelfth year, signalizes its entry upon its "teens" this week, with an anniversary number, consisting of 24 pages contained in a cover with an appropriate design. Two new serials are commenced in this number, namely, "Diego Pinzon, and the fearful Voyage he took into the unknown Ocean, A. D. 1492," by John Russell Coryell, and "Gracie's Godson," by E. H. House. There is also an illustrated article on the University of Pennsylvania, and a variety of other interesting matter.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

FOR 1892.

The Living Church Quarterly

(formerly The Living Church Annual, with quarterly supplements containing corrected clergy lists) will be ready for distribution at

ADVENT.

Some of the new features are as follows:

A valuable paper entitled,

Some Hints on Church Furnishing and Decorations, and on the Robes and Vestments,

designed to aid those having charge of furnishing churches, chancels, and altars, and of the robes and vestments; with nine illustrations of vessels and vestments.

The Clergy List is enriched with the statement of the sources of all doctors' degrees, with a tabulated summary of the number conferred by each college; thus:

DIX, Morgan, D.D. [Col.], D.C.L. [Un. So.], 27 W. 25th St.; Office, 7 Church St., New York.

DOANE, WILLIAM CROSWELL, D.D. [Col., Tr., Oxon.], LL.D. [Un. So., Camb.], Bishop of Albany; 29 Elk St., Albany, New York.

By referring to the alphabetical index, it will be observed in the former case that the degrees were received from Columbia [Col.] College and the University of the South [Un. So.]. In the latter case from Columbia [Col.], Trinity [Tr.], Oxford [Oxon.], University of the South [Un. So.], and Cambridge University [Camb.].

The editor has been compiling this list for more than six months, and the actual expenditure in time and money in order to make it complete, has been very great. He believes it will be appreciated by the public.

Excellent frontispiece portraits by "half tone" process of

The Rt. Rev. PHILLIPS BROOKS, D.D.,
Bishop of Massachusetts,
AND
The Rt. Rev. I. L. NICHOLSON, D.D.,
Bishop of Milwaukee.

These are copied from photographs from the most excellent and the most expensive process known.

There are also several new tables and much useful editorial and literary matter. The very full

Diocesan and Parochial Lists,

the remarkably correct

General Clergy Lists,
American and Canadian,
The Calendar,
printed in red and black,

Members of Congress,
Astronomical Notes,
American Succession of Bishops,
Full Tables of Foreign Bishops,
Tables of Postage,

and many other useful departments are all corrected up to the last moment before going to press.

Followed as usual by the Clergy List corrected, March, June, and September, 1892, to all subscribers without charge.

Last year the complete volume contained 664 pages. This year it will be still larger.

Price for all, only 25 cts.

Please send subscriptions at once to any general or Church bookseller, or to

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

DEAN GOULBURN'S "THREE COUNSELS OF THE DIVINE MASTER."

This valuable book, of special value to every clergyman, can be obtained through us, for almost half price, if taken with a subscription to THE LIVING CHURCH.

Price of book alone, 2 vols, $4.50. With THE LIVING CHURCH, $4.35. Address,

162 Washington St.,
Chicago

THE HOUSEHOLD.

THE GOLDEN ROD.

BY L.

When first Columbus, brave and grand,
Set foot upon this western land,
What could he do but bow the knee,
To thank the Lord of land and sea,
And claim this realm for Him? A flower,
A shining sceptre, sign of power,
Sprang up to consecrate the sod;
The Golden Rod, the Golden Rod.

When to the new world thousands came,
Greedy of gain, nor thinking shame,
That honor, truth, and life were sold,
That they might be the slaves of gold;
The bright flower lifted up its head;
"Seek the true wealth above," it said,
"O freemen, make not gain your god,
Serve the true King!" said Golden Rod.

Then came the day when sprang to birth
Our nation, pride of all the earth;
The flag of freedom was unfurled
To float above the fair new world;
"No King but God!" arose the cry,
And, emblem of that sceptre high,
O'er battle-fields where patriots trod,
It shone, the lovely Golden Rod.

A rod, for all must own His sway,
The King must reign, and all obey;
Servants indeed, but glad and free,
Such service is true liberty;
Golden, with all the light of love,
And fair with blessings from above,
Like the sweet flowers that deck the sod,
The rule of Love, the Golden Rod!

When men forget their own true worth,
And stoop to be the slaves of earth,
To worship wealth, or fame, or power,
Rebuke them then, symbolic flower!
Bear witness to the Mighty Hand
That rules alone the sea and land,
And bid them kneel to none but God,
Our nation's flower, the Golden Rod!

THE EARLY BRITISH CHURCH.

BY M. E. J.

(All rights reserved.)

VII.—ST. CUTHBERT.

Our best authority for the life of this great saint is Bede, for he was almost a contemporary, and gathered his facts from those who had been Cuthbert's closest friends. The biography is written with the charming simplicity which pervades all his works, and at the same time the events are related in such a vivid manner, and with such minute detail, that one can hardly believe that the author was not an eye-witness of the wonderful deeds which he records. Some of these deeds are beyond the capacity of the faith of the 19th century to accept. The way of looking at such things in the 7th century was quite different, and we may be certain that our venerable historian believed thoroughly that all the miracles which he recorded were genuine. With us rests the liberty of accepting or rejecting them in part or entirely, according to our individual ideas, and this will be left to the judgment of each reader in the few miracles which will be mentioned here.

The birth and parentage of Cuthbert are unknown. Some say he was the son of an Irish knight, though his mother was English; others that he was born in Northumbria, not far from the scene of his life's work. The date of his birth was probably 639, but we know little of him till his eighth year, when we find him living in the little Northumbrian village of Wrang holm, with a widow named Kensfrid, whom he called "mother." Whether she was his real mother or had adopted him, is quite uncertain. The boy grew rapidly, becoming strong and athletic, fond of outdoor sports and leader of the village boys in their rough games. He never seemed to feel fatigue, but after he had wearied all the other boys with running and wrestling, he would call loudly for another antagonist. Of course, he was a prime favorite, especially as he was full of fun, and quick at jokes of all sorts. With all this, he had a poetic sensibility, and was easily influenced by dreams. He was employed as a shepherd, and spent many days and nights on the hills beside the river Leder, and these long lonely watches seem to have sobered the wild boy, and developed in him the mystic and religious tendencies which ere this had lain dormant in his breast. One night when watching his flock on the hills, he saw a sudden light break over the sky, and a vision of angels bearing "a soul of exceeding brightness" to Paradise. He afterward learned that the holy Bishop Aidan had died that night, and he doubted not that it was his soul which he had been permitted to see borne away to bliss. He now began to feel that he was called to higher things than sheep-tending, and probably he was influenced in this idea by a circumstance which had occurred a little while before this time. Cuthbert had been playing as was his wont, one day, with the village boys, when in the midst of the romp, a little lad of not more than three years old, had come to him weeping, and implored him to desist, saying: "Why will you behave thus, so contrary both to nature and to your own rank, O Cuthbert, most holy prelate and priest? It becomes not you to sport among children, you whom the Lord has consecrated to be a teacher of virtue to your elders." These words probably now recurred to his mind with the force of prophecy, and combined with his vision to make him believe himself called to a higher life. He therefore returned the sheep to their owners, and mounting a horse, repaired at once to Melrose. This was not the abbey which Scott has made so famous, but "Old Melrose," a monastic foundation east of the present ruin, situated "in a green sheltered slope, a little below the point where the Tweed receives the scanty waters of the Leder, and then takes a bold semicircular sweep near the woods and rocks of Bermerside." It had been established by some monks from Lindisfarne, and was under the direction of the Abbot Eata, one of Aidan's disciples. Boisil, the Prior, was a man of great holiness of life, and it was his fame which attracted Cuthbert to Melrose, rather than to the larger foundation of Lindisfarne. It is said that as Cuthbert rode up to the monastery, Boisil, standing at the door, exclaimed to those around him: "Behold a servant of the Lord!"

We may be sure that he welcomed the youth warmly, and he was soon established in the community and winning golden opinions from his superiors. "He soon surpassed all the brethren in studies, vigils, prayers, still more in manual work." The rule of St. Benedict was not that of a merely contemplative life, but enjoined labor as well as prayer on the brethren. This must have suited Cuthbert's active nature, and probably fitted him far better for his future labors, than a less healthy life, which might have increased his mystical tendencies to a dangerous extent. The waste lands around the poor little log huts which formed the monastery, afforded plenty of employment for the energies of the brethren, for not only were they perfectly uncultivated, but they were full of bogs and marshes which had to be drained before the ground could be of any use. In all this work, Cuthbert was foremost, only Bede tells us that "he was not able to practice so great abstinence from food," as the other brothers, "lest he should become unfitted for his necessary work. Now he was robust of body and of unbroken strength, and was capable of any kind of labor to which he chose to apply himself." This does not sound like the asceticism which we are wont to ascribe to the great saints of the Middle Ages, and it certainly argued great good sense in Cuthbert, who thus transposed the words of the great Apostle, that if a man will not eat he cannot work.

After a few happy years at Melrose, Cuthbert was removed to a new, and as the event proved, a temporary home at Ripon. Alfred, sub-king of Deira, had granted an estate there to the Melrose monks for a new foundation, and Eata took Cuthbert with him, and gave him the responsible position of hospitaler or guest-master. Here, Bede tells us, he entertained not only human but angelic visitors, and his genial manners and kind heart won him the love of all with whom he came in contact. But the brothers did not long enjoy their new abode. The great dispute between the Celtic and Roman parties about the proper time for the keeping of Easter and the question of the tonsure, had reached their quiet home. They were given the choice of conforming to the new laws, or abandoning the monastery, and as they were too loyal to their abbot and his teachings to do the former, they were obliged to return to Melrose, and their places were filled by other monks imported by Alfred, who were willing to conform to his views. Probably the return was no great trial to Cuthbert, for he was once more near his great friend and teacher, Boisil.

At this time a sore trial came to all the country in the shape of a terrible plague called the yellow pest, from the ghastly yellow color of the bodies of those who were its victims. In their terror many of the people relapsed from the teachings of the good brothers, and had recourse to heathen charms and amulets, fearing that their old gods were punishing their apostacy. Cuthbert was attacked by the disease, but the united prayers of the brethren were granted, and he recovered. Not so Boisil. He was stricken, as he well knew, unto death. He called Cuthbert and said: "I counsel you since approaching death is waiting for me, not to omit to learn something from me, as long as I am able to teach you. For I have not more than seven days remaining in which I shall have soundness of body and strength of tongue to teach."

"And what, I pray," asked Cuthbert, "is best for me to read, which I can accomplish in one week?"

He said: "John the Evangelist. Now I have a copy divided into seven gatherings" (foldings of a sheet of parchment,) "one of which, with the Lord's help, we may read each day, and as far as we require, confer together upon it."

What a beautiful scene: the old dying saint and the young ardent disciple, spending these precious seven days in the loving, devout study of the most spiritual of the gospels. What a memory for the rest of Cuthbert's life must these days have been! At the end of the week, the holy man was taken to his rest.

Cuthbert succeeded his friend in the office of Prior of Melrose, and at once began his labors, not only among the monks, but in the villages scattered over the hills for miles around. He would make journeys, sometimes on horseback, but generally on foot, visiting every hamlet and farm, preaching and exhorting the people to return to their God, and repent for having in their terror forsaken him, and relapsed into their old heathen faith. Such wonderful zeal and eloquence as his could not fail to awaken their consciences; they flocked in crowds to hear him, and after he had finished preaching, confessed their sins and begged for his absolution. Sometimes he would be weeks and even months on these visitations, penetrating into the most remote parts of this wild region, and winning souls to Christ wherever he went.

In the year 664, Eata, who was abbot of both monasteries, removed Cuthbert from Melrose to Lindisfarne, giving him a hard task to perform. This was to persuade the monks to conform to the Catholic usage, as it was called, in regard to Easter and the tonsure, to which allusion has already been made. Eata after holding out against it all these years, had now conformed, and of course his monks must follow his example. This, however, they were unwilling to do, and it is interesting to see how much room there seemed to be, at that time, for individual opinions among the brothers. Eata knew what he was doing when he chose Cuthbert for their prior, for he was just the man for such an emergency. He did not treat them like children, and insist on a blind obedience to his demands, but day after day he met them in council and argued, explained, and pleaded with them with the utmost patience and gentleness. Sometimes when feeling ran high, and the discussions were getting too animated, he would suddenly dismiss the meeting, thus giving time for the passions to cool, but the next day he would take up the argument where he left it, and by his calm reasoning and personal charm, he at last won all the brethren over to his side.

(To be continued.)

THE BERKELEY DIVINITY SCHOOL.

BY E. S. WELLES.

It was something over forty years ago that the Rev. Dr. John Williams was enthusiastically elected President of Trinity College, Hartford, Ct. Perhaps the most distinguishing feature of his presidency was the active, sympathetic interest he took in the students of that institution. He soon gathered around him a body of young men, who wished to enter the ministry of the Episcopal Church. This handful of men formed the nucleus of the Berkeley Divinity School.

When a few years later, President Williams was elected Assistant Bishop of Connecticut, he resigned the Presidency of Trinity, and betook himself with his devoted coterie of young men, studying for Holy Orders, to Middletown, and there in 1854, the Berkeley Divinity School began its existence with Bishop Williams as Dean.

Middletown is a city of about 15,000 inhabitants, midway between New York and Boston, and situated on the Connecticut river: a quaint old place, and so quiet that the wise Bishop builded well in establishing his school there. The students are not distracted by so many social duties as often fall to the lot of the under-graduate in our larger cities. There are, however, a considerable number of fine, old New England families, who cordially welcome and entertain the students. The distinctive motto of the school is "plain living and high thinking." Bishop Williams lives in the most unostentatious manner himself, and desires the students to do likewise. He believes firmly in the simple appointments so noticeable in some of the great public schools of England. It is his aim to teach the student to discard all outward embellishments when they do not minister to the glory of God.

The average number of students is 25, a delightfully congenial family with the Bishop as father. He lives in one of the school buildings, and is at all times easily accessible to the student. The school is well equipped with six instructors. The curriculum is not a complex one: it was not so intended. The great doctrines and principles of the Church are taught thoroughly and impartially. The student is not warped by the distorted views of any extremist. He is encouraged to investigate with all his zeal the questions prominent in our Church life, yet he is always admonished to weigh carefully both sides. The natural consequence is that he seldom plunges into his conclusions. He is first shown the conservative side of theology, simply and clearly defined. He is well-grounded in the fundamentals of the Anglican Faith. Yet the current questions of theology are by no means avoided by the professors. Great freedom is exercised in handling them, yet equally great caution is used not to bias the judgment of the student. He is invited to hunt in every nook and corner for the truth, only to be careful to distinguish the true from the false. The rare common sense of the Bishop never allows the growth of theological extremities.

In junior year there are 17 recitations or lectures a week, 14 in the middle, and 18 in the senior. The Bishop lectures once a week to the juniors, 3 times to the middlemen, and 4 times to the seniors. His specialties are Doctrinal Theology, the Prayer Book, and the Reformation, which are treated with the Bishop's well-known succinctness and impartiality. The student has a good library of over 20,000 volumes to browse in whenever he chooses.

Bishop Williams founded the school upon the principle of no rules and regulations to fetter the liberty of the student. He believes that the student can make greater advancement when not coerced by a system of petty regulations. He assumes that a young man who becomes a candidate for Holy Orders is, from that very fact, desirous of employing his time to the best advantage. And it is a fact that the confidence of the Bishop in his pupils is rarely abused. They respond to this trust reposed in them, and become the manlier for it.

There are services in the chapel every morning and afternoon, and celebration of the Holy Communion every Sunday morning at half-past seven. The students dine together at one large table in the Wright House, one of the buildings of the school. Once a month there is a missionary meeting at which some of the professors are present, and every Monday afternoon at 6, there is held in the chapel a short service of prayer for God's blessing upon all mission work. Much is done to foster a spirit of helpful sociability among the students.

There is one feature of the school yet to be mentioned. It has been reserved for the last because it is the greatest—it is the personal influence of Bishop Williams. Those who have read of Thomas Arnold, of Rugby, will appreciate what this means. As it was at Trinity College, so has it been at the Berkeley Divinity School, the Bishop has left the impress of his great character upon all those who have taken Holy Orders under him. The history of the institution with its brief existence of less than 40 years, proves what a potent force among the Church institutions of this land, Bishop Williams inaugurated when he founded the Berkeley Divinity School.

LETTERS TO THE EDITOR.

"GLORY IN THE CROSS."

To the Editor of The Living Church:

A recent incident may show a drift of sentiment, as straws show which way the wind blows, in Japan.

A gentleman had contributed three yen towards a benevolent society, and was given honorable membership in that association. A certificate was sent to him of this fact. He saw upon that paper a red cross. This he regarded as a badge of the Christian Faith, and he was thereby made so angry that he declared that he would rather have given thirty yen than to have received such a certificate.

Now in point of fact, the Red Cross Societies all over Japan are more or less under the patronage of the government, and have no direct or indirect connection whatever with corporate Christianity. But on the other hand, the gentleman was quite right in thinking that the red cross was a sign of Christian influence and Christian duty in caring for the sick and wounded. If that Christian sentiment is to be hated, his hate was rightly directed.

The Red Cross Hospital in Tokyo is doing a great work that receives the hearty sympathy of the noble classes including the Empress herself. Branch societies are established in all parts of the empire.

This is in a land where until a few years ago, edict boards were publicly displayed threatening to cut off the head of the Christian's God in case He dared to come to Japan.

This is in a land where during the persecutions, the cross was trodden under foot and spat upon.

The cross is universally known and recognized as a sign of the Faith in Japan, and is only disliked by those Japanese Christians who have come under the influence of rabid Protestants. It is important that men should be sent there who will stand by the altar and the cross.

X.

THE CONFLICT.

To the Editor of The Living Church:

Over sixteen years ago the author of "The Kiss of Peace," in his essay on "The Principle of Authority and the Right of Private Judgment," gave utterance to the following prophetic words that seem applicable to our position to-day and worthy of repetition.

"The trumpet has sounded: the opposing hosts are already in many places gathering for the fight, and the battle will be not between this view of Biblical inspiration, and that, not between the supposed scripturalness of this doctrine and the unscripturalness of that, but between Revelation and Philosophy, between Faith and Reason, between the Divinity of Christ (not only as living once on earth, but as still living in His Church, 'Bone of His Bone, Flesh of His Flesh,') and His mere humanity. We are now called upon to choose between the whole faith, or none: between absolute submission to Christianity as divine, and absolute surrender of it as human: in a word, between the infallibility of the Church, and the infidelity of man, for in this matter, compromise, neutrality, indifference, are from the nature of the case impossible. He that is not for Christ must be against Christ. He that does not accept the Church as the divine extension of Christ's mission in the flesh rejects it. In the cause of faith, compromise is surrender: neutrality, desertion: passive indifference, active opposition. No amount of pious fulfilment of supposed main obligations of Christian ethics to the neglect of the one great 'Act of Obedience' to the Faith, will enable a man to take his stand on the right side."

If such a warning was necessary from a layman in England sixteen years or more ago, Catholic Churchmen may well feel alarmed at the recent utterances of the so-called liberal school in this country. Plain, positive, Church doctrine and Bible truth is the crying need of the hour, and implicit loyalty to creeds and standards.

W. L. CULLEN.

St. Paul, Minn.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Forum	$8 00
The Art Amateur	5 60
Harper's Monthly	5 50
Harper's Weekly	5 50
Harper's Bazar	5 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen)	5 50
The Century	5 75
St. Nicholas (an illustrated magazine for boys and girls)	4 75
English Illustrated Magazine	3 50
Atlantic Monthly	5 50
Scribner's Magazine	4 75
North American Review	6 50
Youth's Companion (new subs. only)	3 50
The Living Age	9 50
Good Housekeeping	4 20
The Treasury for Pastor and People	4 00
The Homiletic Magazine of London	4 50
Frank Leslies' Illustrated Newspaper	5 50

Communications concerning these periodicals after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH.
162 Washington St., Chicago, Ill

CHICAGO WINDOW DISPLAYS.

What is the most interesting thing in Chicago?

This question put to various people would receive various answers, but the ladies, at least a vast majority of them, would at once unite in saying that one of the most interesting features of Chicago is the exhibition made by merchants in their front windows. The aggregate of these exhibitions in the business centre of the city runs into miles. Every sort of goods is illustrated, from pins to pianos, from groceries to hardware. One does not have to go back very far to trace the history of these exhibits. They really date from after the great fire of 1871. Prior to that time plate glass windows were the exception. After that they became the rule, and window dressing, as an art, dates from the general introduction of large plate glass windows. The exhibits made now would be impossible with the old-time methods of construction.

WINDOW SCENE—MARSHALL FIELD & CO. RETAIL.

It goes without saying, that the Dry Goods houses lead all other lines of business in these displays. Nowhere else are to be found the great variety and wealth of material from which to prepare them. These attract by far the most attention, and the great establishments vie with each other to see which shall excel in this regard. Window dressing received an extraordinary impulse with the introduction of electric lights. Gas never proved equal to the emergency of illuminating windows on dark days and during early fall and winter evenings, but with electricity it is possible to almost rival the rays of the sun, and the ingenuity displayed in using this artificial light produces marvelous effects.

Not long since, Messrs. Marshall Field & Co., placed an order with their architects to reconstruct the main floor window fronts of their great retail establishment. The orders were to do this with reference to making the finest window display possible, and a number of original ideas were suggested by the firm and adopted in the work. The result was to give this house unexcelled, if not unequaled facilities, for the purpose stated.

The development of window dressing has called into existence a new profession. Window dressers who have the art of combining colors and fabrics, in harmony with good taste, to produce the highest effect, are much sought after and commend large salaries.

A corps of the best artists that could be brought together were placed in charge of Marshall Field & Co.'s windows, and with the untold wealth of materials from which they could draw, the windows were directly filled with exhibits that created something like a sensation in the shopping-circles of Chicago. The beginning then made has been fully maintained, the exhibits being constantly changed as the seasons progress.

The early evening exhibits under electric light, of this house, are unique, and the effect little short of marvelous. As the passer-by stands in front of the windows no lights can be seen. In an ingenious manner they have been concealed from view, but the windows are flooded with a radiance almost like the noonday sun, lighting up the windows in a manner to perfectly display their beautiful contents. Both day and evening these windows are constant objects of admiration by the passing throng. We show a picture which is an attempt to portray a typical scene at the corner windows on State and Washington streets.

Marshall Field & Co.'s principal State street entrance is worthy of description because it fairly introduces a new idea. Every lady who has shopped in Chicago will recall how often she has been subjected to the delay and discomfort of the crowd passing in and out through the old-fashioned doors. Messrs. Marshall Field & Co. have constructed a very wide entrance subdivided into seven separate entrances, each having its own folding and self closing doors. This makes it impossible to create a blockade, even though the throng is very great. In this, as in many other things, this house shows its constant study to promote the comfort of its patrons.

The conveniences are such that ladies come in from country or city homes, as the case may be, shop at their leisure, take lunch in the establishment when the noon hour comes, write letters or send telegrams or telephone messages; in fact, spend the entire day surrounded with every comfort without going out of the house. To say that these conveniences are highly appreciated by the ladies of Chicago and vicinity would be to put it mildly, but that is another story, as Rudyard Kipling would say. We are reminded here of a statement a bright lady made, who, after six months abroad, in which she visited all the principal retail establishments in Europe, and who was equally familiar with similar establishments in the eastern cities of this country, declared that Marshall Field & Co. undoubtedly had the finest retail dry goods house on either side of the Atlantic.

Scrofula

Is more especially than any other a hereditary disease, and for this simple reason: Arising from impure and insufficient blood, the disease locates itself in the lymphatics, which are composed of white tissues; there is a period of fœtal life when the whole body consists of white tissues, and therefore the unborn child is especially susceptible to this dreadful disease. But there is a potent remedy for scrofula, whether hereditary or acquired. It is Hood's Sarsaparilla, which expels every trace of the disease and gives to the blood the quality and color of health. Get Hood's.

Hood's Sarsaparilla

"When my boy was two years old he was attacked and suffered a long time with scrofula sores. The physician at length told us to give him Hood's Sarsaparilla, which we did. Two bottles cured him. He is now 10 years old and has not had any sign of scrofula since. We recommend Hood's Sarsaparilla to all our friends." MRS. E. C. CLIPPER, 8 Kidder St., Cleveland, O.

Entirely Cured My Boy

Hood's Sarsaparilla

Sold by all druggists. $1; six for $5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

DOUGHERTY'S NEW ENGLAND CONDENSED

MINCE MEAT

THE ORIGINAL

and only Complete and Satisfactory Condensed Mince Meat in the Market.

Cheap Substitutes and Crude Imitations are offered with the aim to profit by the popularity of the New England.

Do not be deceived but always insist on the New England Brand. The best made.

SOLD BY ALL GROCERS.

THE ONLY ONE.

The Chicago, Milwaukee & St. Paul Railway is the only line running solid Vestibuled, Electric Lighted and Steam Heated trains between Chicago, Milwaukee St. Paul, and Minneapolis

The Chicago, Milwaukee & St. Paul Railway is the only line running solid Vestibuled, Electric Lighted and Steam Heated trains between Chicago, Omaha, and Sioux City.

The Chicago Milwaukee & St. Paul Railway Company now operates over sixty-one hundred miles of thoroughly equipped road in Illinois, Wisconsin, Northern Michigan, Minnesota, Iowa, Missouri, South and North Dakota.

On all its through lines of travel the Chicago, Milwaukee & St. Paul Railway runs the most perfectly equipped trains of Sleeping, Parlor, and Dining Cars and Coaches. The through trains on all its lines are systematically heated by steam. No effort is spared to furnish the best accommodations for the least money, and, in addition, patrons of the road are sure of courteous treatment from its employes.

Florida and the Sunny South via the Big Four Route.

To all persons contemplating a southern trip the Big Four Route offers special attractions and advantages possessed by no other line. Solid Vestibuled trains, heated with steam and equipped with palace sleeping cars, reclining chair cars and elegant parlor cafe dining cars, run daily, making connection in Central Union Station, Cincinnati, with through express trains of the Queen & Crescent Route, Louisville & Nashville, Kentucky Central and Chesapeake & Ohio Railways, avoiding the tedious transfer necessary via other lines, and affording practically through train service to Old Point Comfort, Asheville, Chattanooga, New Orleans, Savannah, Jacksonville, St. Augustine, Tampa, Indian River, and all winter resorts of the South. Tourist tickets via the popular Big Four Route at special low rates are on sale at all coupon ticket offices throughout the country. Ask the agent for tickets via the Big Four Route. J. C. Tucker, General Passenger and Ticket Agent, 234 Clark street Chicago, Ill. D. B. Martin, General Passenger and Ticket Agent, Cincinnati, Ohio.

BEST OF BOTH.

The Mason & Hamlin organ has long been known as the best reed organ made and now the Mason & Hamlin piano is thought by many to be the best piano made. This is owing in part to the clever manner of holding the strings. In the Mason & Hamlin pianos the strings are held by screws in metal, and as a result, these pianos are much more durable and stand in tune far longer than pianos in general. Mason & Hamlin now offer to send any of their pianos and organs for three months, giving the person hiring full opportunity to test it thoroughly in his own house and return if he does not want it longer. If he continues to hire it until the aggregate of rent paid amounts to the price of the instrument, it becomes his property without further payment. One hundred different styles of organs and various styles of Grand and Upright pianos on hand continually. Liberal allowances will be made for old instruments in exchange.

Mason & Hamlin Organ and Piano Co., Boston, New York, Chicago.

SUGGESTIONS FOR CHRISTMAS PRESENTS.

A PRETTY pillow for a baby's carriage (to begin with the downiest of pillows for the daintiest of heads) can be made by purchasing a hemstitched linen handkerchief, about 15 inches square, and embroidering upon it a dainty design of forget-me-nots strewn carelessly over its surface. Exquisite neatness is one of the first requisites in any work done for a baby, and so the design and stitches alike must be neat and dainty. Daisies, clover, or any other small flower, will be equally pretty. Such a handkerchief as I recently saw, that sold for the low price of 12½ cents, with little blocks of open work in the corners, will make a pretty pillow. Stamp little bunches of delicate lace-like sea-weed upon it, and outline them with split salmon-pink filofloss. If the work is neatly done, the effect will be almost as delicate as if the sea-weed itself was placed on the linen. Take a plain handkerchief of the same size, and overhand the two together on three sides, leaving the fourth open to slip the pillow in. A full frill of Valenciennes lace around the edge is an improvement. Make a square pillow, filled with down, and cover it with salmon-pink surah, and slip the dainty cover of linen over it, fastening it in with little bows of baby-ribbon on the side where the slip has been left open, and the pillow is complete. Of course, the lining need not be of pink, if some other shade is more becoming to the little occupant of the carriage, but if the embroidery is done with pink silk, the pink lining will be more in harmony than some contrasting shade. The plain hemstitched handkerchief, with flowers embroidered on it, is to be finished in the same way. If it is preferred, a monogram can be worked in white.—*Good Housekeeping.*

THERE is nothing dearer to the heart of the thrifty housewife than a gift of linen. Little five o'clock tea cloths are especially welcome, and may be made, to cover the small tables generally used for those entertainments and card parties, from a yard and a quarter of "art" linen, a heavy smooth-surfaced linen, admirably adapted to such work. If the cover is for an oblong table, this quantity makes two. Divide through the centre, neatly hem the edges, fringe the ends, and work a design of drawn work above the fringe. The same quantity of linen will make one square cover hemstitched. But the chief beauty of this linen is in the decoration, which may be etching done with pen and ink, or the lovely scattered designs embroidered with wash silks. For etching, the special ink should be used, and any design which is light and dainty. Some of the illustrated nursery rhymes are wonderfully pretty. "Mary, quite contrary," is dainty and amusing, and there are numberless designs given in the various art magazines. A charming set consists of tea cloth, four napkins, and a finger bowl doily; the tea cloth has Little Jack Horner's touching history on it; the napkins, which are made of a square of art linen fringed, are decorated with a sweet child's face in one corner, and the doily is prettily etched with "I am going a milking, Sir, I am." These etchings need to be exquisitely done, but, once accomplished, wash well, and are something out of the common.—*Good Housekeeping.*

ACCORDING to a luxurious fashion of the age, every article a woman wears should exhale a subtle fragrance, and to secure this end, sachets may be kept in all the bureau and chiffonnier drawers, and hung on the hooks of the armoire where her dresses are kept. Therefore, a charming present to prepare for a fashionable friend's acceptance in the fast-approaching holidays, would be a set of sachets fitted to the bureau drawers. They can be made of silkaline (a thin material that resembles silk) or of thin India silk. They should be double, and stuffed with cotton thoroughly sprinkled with violet or other sachet powder. As each woman has her special fancy in the matter, it would be well to find out the preferred perfume, and select it for this use. After the large sachets are finished, they should be tacked like a comfortable, with one or two silk stitches at each tacking. A handsomer one of the same kind may accompany the others, to use as a bureau cover. This must be of silk, and a little bow of narrow ribbon can be tied at each point of tacking. The edge should be finished with a row of box-pleated ribbon, and at each end a fall of pleated white lace can be added. The perfume should be even more lavishly used on the stuffing than upon the sachets to be kept in the drawers, for exposure to the air exhausts it sooner. The bureau cover alone, without the pads for the drawers, would make a very handsome Christmas present.—*Harper's Bazar.*

We desire to call attention to the advertisement of The Harvey Land Association on the last cover of this paper.

The progress in the way of new buildings for the past year inside the Village lines has been unprecedented.

THE REST CURE

Is very often the best cure. But many people cannot afford to rest indefinitely. Worse still, the very knowledge that they cannot, seriously interferes with the best use of the rest they have. Too often going to the doctor means that the patient shall stop short, while cares, duties, and expenses keep right on. Many therefore hesitate and delay.

Drs. Starkey & Palen's COMPOUND OXYGEN presents an easy way out of this common dilemma. Has done it for a score of years, and for more than three score thousand people. The agent used is pure Oxygen. The method used puts it directly where it can do the most good—in the Lungs. The Treatment neither interferes with business or pleasure. This simple thing has made multitudes of run-down, over-worked, nervous, and sick people as good as new. A book of 200 pages tells *who* (in small part), and *how* in their own words. Gladly mailed free on receipt of address.

There are "other makes" of Compound Oxygen, as there are "other makes" of U. S. Bank Notes. This calls for caution only.

DRS. STARKEY & PALEN, No. 1529 Arch St., Philadelphia, Pa.

120 Sutter St., San Francisco, Cal. 58 Church St., Toronto, Ont.

PAINLESS EFFECTUAL

BEECHAM'S PILLS

THE GREAT ENGLISH MEDICINE WORTH A GUINEA A BOX

For Bilious and Nervous Disorders, such as Wind and Pain in the Stomach, Sick Headache, Giddiness, Fulness, and Swelling after Meals, Dizziness and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c. THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES. This is no fiction. Every sufferer is earnestly invited to try one Box of these Pills, and *they will be acknowledged to be a Wonderful Medicine.*—"Worth a guinea a box."—BEECHAM'S PILLS, taken as directed, will quickly *restore females* to complete health. For a

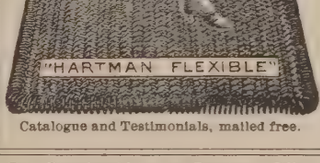
WEAK STOMACH; IMPAIRED DIGESTION; DISORDERED LIVER;

they ACT LIKE MAGIC:—*a few doses* will work wonders upon the Vital Organs; Strengthening the muscular System; restoring long-lost Complexion; bringing back the keen edge of appetite, and arousing with the ROSEBUD OF HEALTH the *whole physical energy* of the human frame. These are "facts" admitted by thousands, in all classes of society, and one of the best guarantees to the Nervous and Debilitated is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PATENT MEDICINE IN THE WORLD. Full directions with each Box.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.

Sold by Druggists generally. B. F. ALLEN & CO., 365 and 367 Canal St., New York, Sole Agents for the United States, *who,* (if *your* druggist does not keep them,)

WILL MAIL BEECHAM'S PILLS ON RECEIPT OF PRICE 25 CENTS A BOX.



Catalogue and Testimonials, mailed free.

IF YOU KNEW

that out of every ten wire mats sold, eight came from our factory, little argument would be needed to convince you that the "Hartman" Mat was the one you ought to buy. That is the exact state of affairs. We will tell you "why."

HARTMAN Mfg. Co., works, Beaver Falls, Pa.

Branches: 102 Chambers St., New York; 56 State St., Chicago; 51 and 53 S. Forsyth St., Atlanta, Ga.

Our Mats have brass tag attached stamped "Hartman."

For a Disordered Liver try Beecham's Pills.

The whole world pays tribute to the merits of "Garland" Stoves and Ranges

No greater triumph in medicine or chemistry has been recorded than Hall's Hair Renewer to revivify and restore gray hair to the color of youth.

Both air and water abound in microbes, or germs of disease, ready to infect the debilitated system. To impart that strength and vigor necessary to resist the effect of these pernicious atoms, no tonic blood-purifier equals Ayer's Sarsaparilla.

Four Hundred Miles as the Crow Flies.

Is the distance covered in a single night by the Limited Express trains of the Chicago Milwaukee & St. Paul Railway between Chicago and the Twin Cities of the Northwest—St. Paul and Minneapolis

These trains are vestibuled, electric lighted, and steam heated, with the finest Dining and Sleeping Car Service in the world.

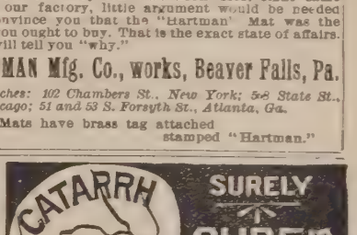
The Electric reading light in each berth is the successful novelty of this progressive age, and is highly appreciated by all regular patrons of this line. We wish others to know its merits, as the Chicago, Milwaukee & St. Paul Railway is the only line in the west enjoying the exclusive use of this patent.

For further information apply to nearest coupon ticket agent, or address

GEO. H. HEAFFORD,
Gen'l Pass. Agent, Chicago

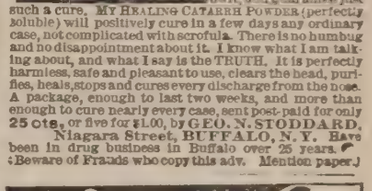
GOING TO CALIFORNIA?

If so, and you want to make the journey quickly and have the most comfort en route, purchase your tickets via the Chicago and North-Western. Union Pacific and Southern Pacific Railways. Pullman drawing-room sleeping cars are run on fast trains from Chicago to San Francisco without change and all meals are served in dining cars. Completely furnished tourist sleeping cars are also run in which accommodations can be procured by passengers holding either first or second class tickets at a cost of only $4 per berth Chicago to San Francisco and other California points. All classes of tickets at the most favorable rates, including first class excursion tickets good returning six months from date of sale, reservations in sleeping cars, and full information can be obtained at ticket offices of the Chicago and North-Western Railway, No. 209 Clark St., Oakley Avenue Station, and Passenger Station, corner Wells and Kinzie Streets.



SURELY CURED.

Nasal catarrh can be easily, quickly, pleasantly and lastingly cured, providing one KNOWS HOW. I do know how, can do it, and guarantee just such a cure. MY HEALING CATARRH POWDER, (perfectly soluble) will positively cure in a few days any ordinary case, not complicated with scrofula. There is no humbug and no disappointment about it. I know what I am talking about, and what I say is the TRUTH. It is perfectly harmless, safe and pleasant to use, clears the head, purifies, heals, stops and cures every discharge from the nose. A package, enough to last two weeks, and more than enough to cure nearly every case, sent post-paid for only 25 cts., or five for $1.00, by GEO. N. STODDARD, Niagara Street, BUFFALO, N. Y. Have been in drug business in Buffalo over 25 years. Beware of Frauds who copy this adv. Mention paper.



AGENTS send for How I Made a House and Lot in One year. Our copyrighted methods free to all desiring a Home, or business change. $75 to $100 Monthly. Teachers and Ladies find big pay for spare hours. TREASURY PURCHASING AGENCY, 27 4th Ave., New York.

See Name "EVER READY" on back of each DRESS STAY you buy. Take none but them

YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich

It is an old-fashion notion that medicine has to taste bad to do any good.

Scott's Emulsion is cod-liver oil with its fish-fat taste lost—nothing is lost but the taste.

This is more than a matter of comfort. Agreeable taste is always a help to digestion. A sickening taste is always a hindrance. There is only harm in taking cod-liver oil unless you digest it. Avoid the taste.

Scott & Bowne, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. $1.

20

JOSEPH GILLOTT'S
STEEL PENS.
GOLD MEDAL, PARIS EXPOSITION, 1889.
THE MOST PERFECT OF PENS.

BARLOW'S INDIGO BLUE.

Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask him for it.

D. S. WILTBERGER, 233 N. Second Street, Phila. Pa.

An interesting discovery has just been made at the old Cinque Port of Sandwich. The River Stour has lately entered an old channel near its confluence with Pegwell Bay, and has laid bare a wreck which has probably occupied that position for several centuries. The vessel is one of foreign build, and the wood is in a fair state of preservation, having been imbedded in the sand. Attempts have been made from time to time to cut down the wreck, but the hull is, as yet, pretty nearly intact. It is believed that the remains are those of the Papal vessel Caryke or Carrick, which sank at this spot in the reign of Henry VIII.

Two medical papers, *The Lancet* and *The Hospital*, are discussing the use of music as a medical treatment. What a correspondent of *The Lancet* calls "dreamy music" would send an old lady to sleep in seven minutes. This reminds *The Hospital* of the case of a Scotch laird who was troubled with insomnia, and whose daft son saved him from perishing by remembering that the "meenister" could always send his father to sleep. The monotonous "meenister" was procured, and at "secondly," the laird was obtaining the necessary rest. *The Hospital* thinks that music has its uses as a soporific, and recommends that nurses should be taught to chant under the control—or should it be under the conductorship?—of the med'cal man.

DO YOU CROCHET ?

The GLASGO LACE THREAD CO., Glasgo, Conn., will distribute in Premiums $2,000, Gold Coin, for the best specimens of fancy work, to be made only from the *Glasgo Twilled Lace Thread*. Open to all residents of the U. S.

Send 10c. for Sample Spool Twilled Lace Thread. 500 Yards.

$2000.00 GOLD COIN in Premiums.

Ask your dealer for circulars giving full information. If not to be had of him, write us. DO NOT DELAY. Thoroughly satisfactory proofs of our reliability furnished.
GLASGO LACE THREAD CO., GLASGO, CONN.

Send 10c. each for Illus. Crochet Books, No. 1 and No. 2.

ESTERBROOK PENS
26 JOHN ST., N.Y. THE BEST MADE.

A JEWELER WRITES:

Messrs. Procter & Gamble, Cincinnati, Ohio.

Gentlemen:—I think your "Ivory Soap" is about as nice and convenient a thing as I have ever tried to clean jewelry. I have frequently cleaned up soiled necklaces, watch-guards and other similar articles by making a stiff lather in my hands, then thoroughly saturate the article I want cleaned, rubbing it gently in the palms of my hands, rinsing in cold, soft water, and drying in dry sawdust. For a convenient and effective article for household use I don't think it can be beat. I don't think it would have any injurious effects on anything except, perhaps, pearls or foil-back goods. If carefully handled, the goods come out looking nearly as bright as when cleaned by the best preparations known to the trade, and it is something perfectly safe in the hands of inexperienced persons, and convenient to have about. I find it so good I think it deserves mention, hence this letter.

Copyright 1890, by The Procter & Gamble Co.

Woman's Canning & Preserving Co.
STOCK TO BE ADVANCED $10 PER SHARE.

Less than 2,000 shares are now offered for sale at $25 per share, and when sold prices will be advanced to $35 PER SHARE.

Six weeks ago we offered 4,000 shares of our stock at par, since which time hundreds of ladies have thoroughly investigated our statements and purchased stock. At the present rate of disposal it will only be a short time before the unsold shares will all be sold. To the ladies who wish to become identified with this company, and MAKE MONEY FOR THEMSELVES, we make the following offer: *Send a deposit, no matter how small, to show us you are in earnest. Say how many shares you would like, and we will reserve them for you until you have time to investigate.*

You can lose nothing, and you may make a great deal.

Full information is contained in our illustrated pamphlet and by-laws, which we send free.
Stock ABSOLUTELY NON-ASSESSABLE. No liability beyond amount invested.
Present price $25 per share Par Value, payable, if desired, in monthly installments of $2.50 per share.

$ 2.50	per month	secures	1	share or	$ 25	$ 25.00	per month	secures	10 shares or $ 250
5.00	"	"	2	"	50	100.00	"	"	40 " 1,000
10.00	"	"	4	"	100	500.00	"	"	200 " 5,000

STOCK SOLD ONLY TO WOMEN.

Money derived from sale of stock is applied toward increasing factory facilities, whereby we add to our assets, and thus the value of stock is advanced. Profit derived from sale of canned goods goes toward paying dividends to stockholders.

Each additional factory means a larger output of goods, hence larger dividends to stockholders. Would you not like a safe and profitable investment?

We have the only scientific process for canning and preserving food: no poison; no chemicals; never spoils; cooking unnecessary; flavor retained, and it SOLVES THE COMMUNION WINE QUESTION by furnishing the PURE JUICE OF THE GRAPE unchanged in all seasons.

OUR PLAN is to establish, with the money derived from the sale of our capital stock, one hundred or more factories in the United States. Then we can easily employ 5,000 women, who will earn for us a NET PROFIT OF $1,180,000 annually, assuming that 75 cents per day will be the net profit for each employee, which is a very low estimate. Our stock, which we offer at $25 PER SHARE, figured on this basis at the rate of eight per cent. per annum, WILL THEN BE WORTH ABOUT $365 PER SHARE.

FACTORIES being distributed over the country we save the enormous sum that otherwise would be paid for freight charges.

ONLY WOMEN EMPLOYED IN OUR FACTORIES.

They are surrounded with Christian influences, and their wages are fixed at such rates as to insure their comfortable and honorable maintenance, with a reasonable and, so far as consistent with business success, a generous margin of profit.

Many prominent ladies are identified with this movement. The officers and managers are EXCELLENT BUSINESS WOMEN, demonstrated by their individual successes, and who will, with the aid of every Christian woman in the land, make this the greatest financial success ever accomplished by women.

In owning stock you not only reap the benefit of the large dividends that will be paid stockholders, but you also profit by the rapid rise in the value of the stock.

TWO FACTORIES now running, another under contract; others will be built as rapidly as money is received from the sale of stock now offered.

Each additional factory adds to the value of stock.

Stock now costs $25 per share. In a very few weeks it will cost $35 PER SHARE. In a few years it may cost you $365 OR MORE PER SHARE.

LADIES WHO FULLY INVESTIGATE INVARIABLY BUY STOCK.

Have your shares reserved, then investigate fully. Our printed matter tells the whole story. It is sent free.

As this advertisement appears in about forty papers this week, and less than 2,000 shares are now for sale at $25 per share, all money received in excess of this amount *will be returned to the parties sending the same.*

OFFICERS AND COMMISSIONERS.

Mary Allen West, Editor of *The Union Signal*.
Mrs. J. S. Lewis, Lady Mgr. World's Fair.
Mme. Demorest, Pub. *Demorest's Magazine*.
Mrs. M. Louise Thomas, Pres. Sorosis Club, N. Y.
Isabella Beecher Hooker, sister late Henry Ward Beecher, Lady Mgr. World's Fair.
Mrs. A. M. Dolph, wife of Senator Dolph, Washington, D. C.

Sample can sent on receipt of 25 cts. for express charges. *No charge for sample.*

Address all orders for stock, and make checks, drafts, or money orders, payable to

WOMAN'S CANNING AND PRESERVING COMPANY, 161 La Salle Street, Chicago, Illinois.

Grocers Supplied by THURBER, WHYLAND & CO., NEW YORK, and SPRAGUE, WARNER & CO., CHICAGO.

CHURCH HISTORICAL SOCIETY

TWO DOLLARS A YEAR

SINGLE COPY, FIVE CENTS

The Living Church.

A Weekly Record of its News, its Work and its Thought.

Rev. R. C. Mallock, 1539
1921 Chestnut St

VOL. XIV. No. 35. CHICAGO, SATURDAY, NOVEMBER 28, 1891.—TWENTY-FOUR PAGES. WHOLE No. 682.

MEMORIAL TABLETS

In Wood, Stone, or Metal.

PULPITS, LECTERNS, ALTAR CROSSES

ALTAR VASES, VESPER LIGHTS.

ALTARS—In Marble, Stone, or Wood.

TEXTILE FABRICS, EMBROIDERIES,

VESTMENTS, CASSOCKS, SURPLICES, STOLES

COX SONS, BUCKLEY & CO

8 E. 15th Street, - New York City

CHURCH FURNITURE.

Bishop's and Priests' chairs executed in solid oak, or walnut upholstered in plush, with richly carved tracery. Chairs made to order as memorials.

Prices and photographs on request.

J. & R. LAMB,

59 CARMINE STREET, - - NEW YORK.

HARPER'S PERIODICALS.

A remarkable and valuable, an instructive and delightful line of publications.—*N. Y. Sun.*

HARPER'S MAGAZINE

HARPER'S MAGAZINE will celebrate the fourth Centenary of the Discovery of America by its REDISCOVERY, through articles giving a more thorough exposition than has hitherto been made of the Recent Unprecedented Development of our Country, and especially in the Great West. Particular attention will also be given to Dramatic Episodes of American History

The Field of the next European War will be described in a Series of Papers on the Danube, "From the Black Forest to the Black Sea," by POULTNEY BIGELOW and F. D. MILLET, illustrated by MR. MILLET and ALFRED PARSONS. Articles will also be given on the German, Austrian, and Italian Armies, illustrated by T. DE THULSTRUP.

MR. W. D. HOWELLS will contribute a new novel, "A World of Chance," characteristically American. Especial prominence will be given to Short Stories, which will be contributed by T. B. ALDRICH, R. H. DAVIS, A. CONAN DOYLE, MARGARET DELAND, Miss WOOLSON, and other popular writers.

Among the literary features will be Personal Reminiscences of Nathaniel Hawthorne, by his college class-mate and life-long friend, HORATIO BRIDGE, and a Personal Memoir of the Brownings, by ANNE THACKERAY RITCHIE

HARPER'S WEEKLY

HARPER'S WEEKLY for 1892 will contain more attractive features, more and finer illustrations, and a greater number of articles of live, intense interest than will be found in any other periodical. Among these will be a series of articles on the twenty-five greatest cities of the world, including five hundred illustrations. The Columbian Exposition, the Army and Navy, great public functions, disasters on land and sea, and the doings of the celebrated people of the day will be described and illustrated in an attractive and timely manner. The department of Amateur Sport will continue under the direction of CASPAR W WHITNEY. The best of modern writers will contribute short stories, and the most distinguished artists will make the illustrations. The editorial pages of Mr. GEORGE WILLIAM CURTIS will remain as an especial attraction.

HARPER'S BAZAR

HARPER'S BAZAR is a journal for the home. It gives the latest information with regard to the Fashions, its numerous illustrations, Paris designs, and pattern-sheet supplements are indispensable alike to the home dress-maker and the professional modiste. No expense is spared to make its artistic attractiveness of the highest order. Its bright stories, amusing comedies, and thoughtful essays satisfy all tastes, and its last page is famous as a budget of wit and humor. In its weekly issues everything is included which is of interest to women. The Serials for 1892 will be written by WALTER BESANT and WILLIAM BLACK. Mrs. OLIPHANT will become a contributor. MARION HARLAND'S Timely Talks, "Day In and Day Out" are intended for matrons, and HELEN MARSHALL NORTH will specially address girls. T. W. HIGGINSON, in "Women and Men," will please a cultivated audience.

HARPER'S YOUNG PEOPLE

HARPER'S YOUNG PEOPLE began on November 3, 1891, the Thirteenth Volume. For the coming year this best and most comprehensive weekly in the world for youthful readers offers a varied and fascinating programme. In serial fiction it will contain "Diego Pinzon," a story of the first voyage of Columbus, by JOHN R. CORYELL; "Canoemates: A Story of the Florida Reefs and Everglades," by KIRK MONROE; another story by one of the best-known and most popular of American authors; and stories in three and four parts by THOMAS NELSON PAGE, E. H. HOUSE, ANGELINE TEAL, ELLA RODMAN CHURCH, and MARY S. MCCOBB. More than two hundred short stories by favorite writers, articles on travel, out-of-door sports, in-door games, and all subjects dear to the hearts of the young, besides hundreds of illustrations by leading artists, will combine to make HARPER'S YOUNG PEOPLE for 1892 an irresistible repository of pleasure and information for boys and girls.

TERMS FOR HARPER'S PERIODICALS.

Postage Free to all Subscribers in the United States, Canada, or Mexico.

HARPER'S MAGAZINE, per year,	$4 00	HARPER'S BAZAR, per year,	$4 00
HARPER'S WEEKLY, "	4 00	HARPER'S YOUNG PEOPLE, "	2 00

Booksellers and Postmasters usually receive subscriptions. Subscriptions sent direct to the publishers should be accompanied by Post-office Money Order or Draft. When no time is specified, subscriptions will begin with the current Number.

HARPER & BROTHERS'

NEW BOOKS FOR THE HOLIDAY SEASON.

Ben Hur.

A Tale of the Christ. By LEW WALLACE. *Garfield Edition.* Two Volumes. Illustrated with 20 Full-page Photogravures. Over 1000 Illustrations as Marginal Drawings by WILLIAM MARTIN JOHNSON. Crown 8vo. Printed on Fine Super-calendered Plate-paper, bound in Silk and Gold. Uncut Edges and Gilt Tops. $7.00. (In a Gladstone Box.)

Art and Criticism.

Monographs and Studies. By THEODORE CHILD. Richly Illustrated. Large 8vo, Cloth, Ornamental. Uncut Edges and Gilt Tops. $6.00 (In a Box.)

The Boy Travellers.

The Boy Travellers in Northern Europe. Adventures of Two Youths in a Journey Through Holland, Germany, Denmark, Norway, and Sweden, with Visits to Heligoland and the Land of the Midnight Sun. By THOMAS W. KNOX. Profusely Illustrated. Square 8vo, Cloth, Ornamental. $3.00.

The Warwickshire Avon.

Notes by A. T. QUILLER-COUCH, Illustrations by ALFRED PARSONS. Crown 8vo, Half Leather, Ornamental. Uncut Edges and Gilt Top, $2.00. (*In a Box.*)

Our Amateur Circus;

Or, a New York Season. Twenty Colored Plates by H. W. MCVICKAR. With Explanatory Legends. Oblong quarto, bound in Silk, $5 00. (*In a Box.*)

A Modern Aladdin;

Or, the Wonderful Adventures of Oliver Munier. An Extravaganza. By HOWARD PYLE. Illustrated by the Author. Post 8vo, Cloth, Ornamental, $1.25.

Sharp Eyes:

A Rambler's Calendar of Fifty-two Weeks among Insects, Birds, and Flowers. Written and Illustrated by W. HAMILTON GIBSON. 8vo, Cloth, Ornamental, Uncut Edges and Gilt Top, $5.00. (*In a Box.*)

Harper's Young People for 1891.

Vol. XII. With about 800 Illustrations and 860 pages. 4to, Cloth, Ornamental, $3.50.

Men of Iron.

By HOWARD PYLE. Illustrated by the Author. 8vo, Cloth, Ornamental, $2.00.

Spanish-America.

The Spanish-American Republics. By THEODORE CHILD. Illustrated. Large 8vo, Cloth, Ornamental, $3.50.

Miss Edward's Egypt.

Pharaohs, Fellahs, and Explorers. By AMELIA B. EDWARDS. Illustrated. 8vo, Cloth, Ornamental. Uncut Edges and Gilt Top. $4.00.

Peter Ibbetson.

With an Introduction by his cousin, Lady * * * * . ("Madge Plunket.") Edited and Illustrated by GEORGE DU MAURIER. Post 8vo, Cloth, Ornamental. (*Nearly Ready.*)

Some Charming Essays.

From the Easy Chair. By GEORGE WILLIAM CURTIS. With Portrait.

As We Were Saying. By CHARLES DUDLEY WARNER. With Portrait and Illustrations.

Criticism and Fiction. By WILLIAM DEAN HOWELLS. With Portrait.

Three volumes, 16mo, Cloth, Ornamental, $1.00 per volume.

The above works are for sale by all booksellers, or will be sent by HARPER & BROTHERS, *postage prepaid, to any part of the United States, Canada, or Mexico, on receipt of the price.*

Published by HARPER & BROTHERS, New York.

Littell's Living Age.

AS THE LIVING AGE approaches its jubilee, it is interesting to recall the prophecy made concerning it by Mr. JUSTICE STORY upon reading the prospectus in April, 1844. He then said:—

"I entirely approve the plan. If it can obtain the public patronage long enough, it will contribute in an eminent degree to give a healthy tone, not only to our literature, but to public opinion. It will enable us to possess, in a moderate compass, a select library of the best productions of the age."

That THE LIVING AGE has fully justified this forecast is proved by the constant praises which, during all the years of its publication, have been bestowed upon it by the press, some of the more recent of which are given below.

A WEEKLY MAGAZINE, it gives more than

Three and a Quarter Thousand

double-column octavo pages of reading-matter yearly, forming four large volumes. It presents in an inexpensive form, considering its great amount of matter, with freshness, owing to its weekly issue, and with a completeness nowhere else attempted,

The best Essays, Reviews, Criticisms, Tales, Sketches of Travel and Discovery, Poetry, Scientific, Biographical, Historical, and Political Information, from the entire body of Foreign Periodical Literature.

It is therefore invaluable to every American reader, as the only satisfactorily fresh and COMPLETE compilation of an indispensable current literature, — indispensable because it embraces the productions of the

ABLEST LIVING WRITERS

in all branches of Literature, Science, Politics, and Art.

Opinions.

"If a cultured stranger from another world were to find himself in this one, and were to make a study of our literary advantages, he would be impressed especially, we are confident, by the abundance, variety and high average quality of the contents of LITTELL'S LIVING AGE."—*The Congregationalist, Boston.*

"There is but one LIVING AGE, though many have essayed imitations. While their intent has, no doubt, been worthy, they have lacked that rare discriminating judgment, that fineness of acumen, and that keen appreciation of what constitutes true excellence, which make LITTELL'S LIVING AGE the incomparable publication that it is."—*Christian at Work, New York.*

"No eclectic journal has ever deserved so well of the public. . It contains nearly all the good literature of the time."—*The Churchman, New York.*

"He who subscribes for a few years to it gathers a choice library, even though he may have no other books."—*New-York Observer.*

"Certain it is that no other magazine can take its place in enabling the busy reader to keep up with current literature."—*Episcopal Recorder, Philadelphia.*

"It has, in the half century of its existence, furnished its host of readers with literature the best of the day, such as cannot fail to educate and stimulate the intellectual faculties, and create tastes and desires for loftier attainments. The foremost writers of the time are represented on its pages."—*Presbyterian Banner, Pittsburgh.*

"For the amount of reading contained, the subscription is extremely low."—*Christian Advocate, Nashville.*

"The fields of fiction, biography, travel, science, poetry, criticism, and social and religious discussion all come within its domain and all are well represented."—*Boston Journal.*

"It may be truthfully and cordially said that it never offers a dry or valueless page."—*New-York Tribune.*

"To read it is itself an education in the course of modern thought and literature."—*Buffalo Commercial Advertiser.*

"Coming weekly, it has a great advantage over the monthly magazines and reviews."—*San-Francisco Chronicle.*

"In giving a comprehensive view of the best current literature, the product of the best writers of the day, it stands unrivalled."—*Canada Presbyterian, Toronto.*

Published WEEKLY at $8.00 a year, free of postage.

☞ To **NEW SUBSCRIBERS** for the year **1892**, remitting before Jan. 1st, the numbers of 1891 issued after the receipt of their subscriptions will be sent *gratis*.

Club-Prices for the best Home and Foreign Literature.

[Possessed of THE LIVING AGE and one or other of our vivacious American monthlies, a subscriber will find himself *in command of the whole situation.*"—*Philadelphia Evening Bulletin.*]

For $10.50, THE LIVING AGE and any one of the *four-dollar* monthlies (or *Harper's Weekly* or *Bazar*) will be sent for a year, postpaid; or, for $9.50, THE LIVING AGE and *Scribner's Magazine* or the *St. Nicholas*.

Rates for clubbing THE LIVING AGE with more than one other periodical will be sent on application.

Sample copies of THE LIVING AGE 15 cents each.

Address, **LITTELL & CO., Boston.**

DEAFNESS,

ITS CAUSES AND CURE.

Scientifically treated by an aurist of world-wide reputation. Deafness eradicated and entirely cured of from 20 to 30 years' standing, after all other treatments have failed. How the difficulty is reached and the cause removed, fully explained in circulars, with affidavits and testimonials of cures from prominent people, mailed free.

A. FONTAINE. Tacoma, Washington.

McSHANE BELL FOUNDRY,
BALTIMORE, MD.
Best quality Copper and Tin **BELLS** for Churches, Schools, &c.
Also **CHIMES AND BELLS.**
Price and terms free. Name this paper

CINCINNATI BELL FOUNDRY CO.
CINCINNATI, O., sole makers of the "Blymyer" **Church, School** and **Fire Alarm Bells.** Catalogue with over 2200 testimonials.

MENEELY & COMPANY,
WEST TROY, N. Y., BELLS,
For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others.

Best quality Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Prices. BUCKEYE BELL FOUNDRY, VAN DUZEN & TIFT, Cincinnati, O.

FLORIDA FRUIT LANDS, 5 acres for $40, payable $1 monthly. Choice location, co-operative advantages. GEO. W. WILSON, Milwaukee, Wis.

ST. GABRIEL'S SCHOOL,
Peekskill, N. Y.
A boarding school for girls re-opened Sept. 23d. The school is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson river, and the country for miles around. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc., address the Sister in charge.

ST. MARY'S SCHOOL,
6 and 8 East 46th St., New York.
A Boarding and Day School for Girls. The twenty-fourth year will commence October the 1st.
Address the SISTER-IN-CHARGE.

KEMPER HALL,
Kenosha, Wis.
A Boarding and Day School for Girls. The twenty-second year begins Sept. 22, 1891. References: Rt. Rev. W. E. McLaren, D.D., D.C.L., Chicago; Rt. Rev. G. F. Seymour, S.T.D., LL.D., Springfield, Ill.; Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis.
Address
THE SISTER SUPERIOR.

KEBLE SCHOOL,
Syracuse, N. Y.
Boarding School for Girls. Under the supervision of the Rt. Rev. F. D. Huntington, S.T.D. The Twenty-first school year begins Wednesday, Sept. 16, 1891. Apply to MISS MARY J. JACKSON, Principal.

BEECHCROFT,
Spring Hill, Tenn.
On the L. & N. R'y, thirty miles south of Nashville, Tenn. Select, limited Home School for Girls, in a healthy, beautiful country. Tenth year.
MRS. M. N. ESTES, Principal.

ST. HILDA'S SCHOOL,
Morristown, N. J.
Boarding School for Girls. Twelfth year begins Sept. 28. Terms, $250. Music extra. For Circulars, address SISTER SUPERIOR.

ST. MARY'S HALL,
Faribault, Minn.
Twenty-sixth year opens Sept. 17, 1891. Terms, $350 per year. Rt. Rev. H. B. WHIPPLE, D. D., LL.D., Rector. MISS ELLA F. LAWRENCE, Principal. No extra charge for French or German. Thirteen experienced Professors and Teachers. Two efficient Matrons. For admission, address St. Mary's Hall.

ST. AGATHA'S SCHOOL,
Springfield, Ill.
A Boarding and Day School for Girls. The eleventh year will begin Sept. 10, 1891.
MISS D. MURDOCH, Principal.

FAIRMOUNT,
Mont Eagle, Tenn.
School for Young Ladies, on Cumberland Plateau, near Sewanee, Tenn.
Address, MRS. HENRI WEBER, Principal.

ST. MATTHEW'S SCHOOL FOR BOYS, SAN Mateo, California. Twenty-sixth year. The Rev. ALFRED LEE BREWER, D.D., Rector.

A BEST NEW YORK CITY SCHOOL offers tuition and board to two sisters for price of one, if entered immediately. Elegant home, below 59th St., near Fifth Avenue. S. X., LIVING CHURCH, Chicago.

St. Mary's, '68. A Church School for Girls.
St. Alban's, '90. A Church School for Boys.
Entirely separate, one mile apart.
KNOXVILLE, ILL.
First-class establishments, healthfully located. New buildings, new furniture, the latest methods of mental and physical culture; everything up to the times. Industrial, special, and collegiate courses. Address
THE REV. C. W. LEFFINGWELL, D. D.,
Rector and Founder

WATERMAN HALL,

SYCAMORE, ILLINOIS.
A BOARDING AND DAY SCHOOL FOR GIRLS.

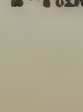
Opened Sept 18th, 1889. Bishop McLaren, D.D., D. C.L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S.T.D., Rector. Owing to endowments, board and tuition offered at the rate of $250 per school year. Address
REV. B. F. FLEETWOOD, S. T. D., Sycamore, Ill.

LOUISVILLE FEMALE SEMINARY,
(Established 1851.)
Boarding and Day School for Young Ladies. New building affords unusual accommodations for boarding pupils. MISS NOLD, Principal.
318 W. Broadway, Louisville, Ky.

ST. JOHN BAPTIST SCHOOL,
231 East 17th Street, NEW YORK.
A BOARDING AND DAY SCHOOL FOR GIRLS.
Pupils are prepared for College Examinations.
Address the SISTER SUPERIOR

STUTTERING and Speech Impediments cured under guarantee; 4,109 patients successfully treated. Letters promptly answered.
DR. SCHWARZ, Specialist,
18 Blue Island Ave., Chicago

SEND BEAUTY AND ITS **Preservation**
4 CENTS A valuable book for either sex for the preservation of Health and Beauty sent on receipt of in stamps.
POMPADOUR TOILET CO., P. O. BOX 2408 NEW YORK.



MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY. **$12** Buys a $65.00 Improved Oxford Singer Sewing Machine; perfect working reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealers and agents profit. Send for FREE CATALOGUE.
OXFORD MFG. COMPANY, DEPT A2 CHICAGO, ILL.

A Rare Opportunity!

Dean Goulburn's Three Counsels of the Divine Master.

2 vols. Price, $4.50.

May be had through us, with a subscription to THE LIVING CHURCH, both for $4.35. To the clergy, $3.35. Postage, 20 cts. additional.

This is conceded to be the best and most spiritual book Dean Goulburn has ever written. This is a rare chance (open to both old and new subscribers) to secure it. Address THE LIVING CHURCH, 162 Washington street, Chicago, Ill.

Lyrics of The Living Church.

A selection of Religious Poetry, compiled from the first ten volumes of THE LIVING CHURCH; original contributions; illustrated by J. H. Gratacap, New York; 300 pp., price $1.50, postpaid, to all subscribers of THE LIVING CHURCH. Published by A. C. McClurg & Co., Chicago. Send orders to

THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

$7.50 will buy the best
20 Vol. 7,000 Page Encyclopedia,
Revised to date, and the
Brightest Weekly Paper Published.
For full particulars address EDUCATIONAL PUBG. CO. 109 Wabash Ave., Chicago, Ill.

COX SONS, BUCKLEY & CO.

CHURCH VESTMENTS

CLERICAL CLOTHING

8 East 15th St., New York City.

CHRISTIAN ART INSTITUTE,

Conducted by R. GEISSLER.

Office and Show Rooms, 52 & 54 Lafayette Place
Studios and Works, 318 to 322 East 48th Street
New York.
Gold and Silver Work.

Wood Work.	STAINED	Fabrics.
Brass Work.	GLASS.	Fringes.
Iron Work.	Ecclesiastical	Embroideries.
Marble Work.	and Domestic.	Banners, Flags, etc

☞ See Name "EVER READY" on back of each DRESS STAY you buy. Take none but them
YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich

Holy Land Tour, $475

A select party sails March 9, 1892. Monthly excursions to Italy, $380. Best ticketing facilities. Send for "Tourist Gazette."
H. GAZE & SONS, 940 Broadway, N. Y. (Est. 1844.)

DON'T DELAY TO

Stop that cough! Else the bronchial tubes will be enlarged and the delicate tissues of the lungs exposed to injury. No other medicine is so speedily operative in throat and lung troubles as **Ayer's Cherry Pectoral.** A few doses have been known to break up an obstinate and distressing cough. Sufferers from asthma, bronchitis, croup, consumption, sore throat, and whooping cough find a sure relief in the use of this preparation. It soothes the inflamed membrane, promotes expectoration, and induces repose. Try it in the house, Sallie E. Stone, Hurt's store, Va., writes: "I have found, in my family, that Ayer's Cherry Pectoral was always a certain cure for colds and coughs."

"Five years ago I had a constant cough, night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayer's Cherry Pectoral and was completely cured."—Anga A. Lewis, Ricard, N. Y. *

Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5

Vose & Sons PIANOS

ESTABLISHED 1851.
28,000 SOLD AND IN USE.
SOLD ON EASY TERMS. CATALOGUES AND INFORMATION FREE.
170 TREMONT ST. BOSTON, MASS.

For Electric Light or Gas
BAILEY'S
Compound light-spreading Silver-plated Corrugated Glass
REFLECTORS
A wonderful invention for lighting Halls, Churches etc, Satisfaction guaranteed. Catalogue and price list free.
Handsome designs.
BAILEY REFLECTOR CO.
709 Penn Ave. Pittsburgh, Pa.
For OIL

BARLOW'S INDIGO BLUE.

Its merits as a WASH BLUE have been fully tested and indorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask him for it.

D. S. WILTBERGER, 233 N. Second Street, Phila, Pa.

CHURCH ORGANS. Established 1827. Correspondence Invited.
HOOK & HASTINGS, Boston, Mass.

OVER 700 KINDS AND SIZES FROM $10.00 TO $75.00
THE GENUINE BEAR THE TRADE MARK BEWARE OF IMITATIONS
GARLAND STOVES AND RANGES
"The World's Best"

The Living Church.

SATURDAY, NOV. 28, 1891.

TIME.

BY MRS. J. D. H. BROWNE.

Time touched me with his finger tips;
Light was his touch as summer dew;
Upon my brow, mine eyes, my lips,
The lines of infant beauty drew.

Time laid on me a tender hand,
Moulding from infant into child,
Before whose gaze lay wonderland,
And in whose face the wide earth smiled.

Time led me through a golden gate
Into the dreamland of my youth,
I went with quickened life elate,
And held each passing vision, truth.

Time bore me thence. Before me lay
An unveiled world of strife and stress.
His grasp grew rougher, by the way,
And soon I learned life's weariness.

By stony spots that wounded me
And smooth, false places where I fell,
And hollow caves where secretly
Doubt sat and wove his fatal spell.

By peopled deserts where mine eyes
Yearned towards the watered vales of peace,
Anon by heating wells that rise,
Pledge of a love that cannot cease.

Time led me on, and now I see,
Beyond these reaches, calm and still,
The spot whereto he leadeth me,
A narrow room, a turf-clad hill.

His heavy hand grows kind again;
I lean upon him as a friend;
He whispers that beyond life's pain,
"There is a rest," that knows no end.

When we shall part, another Hand,
A pierced Hand, shall be my stay:
My guide into the deathless land
Shall be the Truth, the Life, the Way.

Pomona, Cal.

BISHOP GILLESPIE speaks in *The Church Helper* of visiting the unmarked grave of an old and faithful minister at Mendon, Mich., on which some one had erected a cross made of lath, and written on it in pencil: "Righteous, but forsaken."

THE Trinity Church *Record*, New York, has the following announcement:

The Rev. Dr. Holland will give the Advent Lectures in Trinity Church. The subject he has chosen is: "The Religion of Character." Dr. Holland is an eloquent preacher and a profound thinker, and will undoubtedly attract business men, and we expect to see Trinity filled, as usual, at these mid-day services.

THE Editor of THE LIVING CHURCH very much regrets that a story recently published in these columns, entitled: "A Story of a Prize," has given offence to many of his constituency in North Carolina. It is claimed that with slight changes, the names used in the story were names of people living, and that their conduct and character were represented in a very unfavorable light. Neither the Editor, nor the reader by whose advice the story was accepted, had a suspicion that anything in it was personal or could be construed as offensive.

AMONG the many advantages of a fixed ritual and formularies is the fact that such a mistake as the following is rendered impossible: A minister took advantage of a christening to display his oratorical powers. "He is a little fellow (said he, as he took the infant), and, as I look in your faces, I see an expression of scorn which suggests that you despise him. But if you had the soul of a poet, or the gift of prophecy, you would not despise him. You would look far into the future, and see what might be. So this little child may be a great poet, and write tragedies, or perhaps a great warrior, wading in blood to his neck; he may be—er, what is his name?—his name is—oh, Mary Ann!"

NEWS has been received from West Africa announcing the death of the Rev. John Alfred Robinson, M. A., who since 1886 has been associated with the Niger Mission of the English Church Missionary Society. In the early part of last year he was appointed, in conjunction with Mr. Graham Wilmot Brooke, leader of the band of missionaries who set out to evangelize the Mohammedans of the Central Soudan. Mr. Robinson was educated at Christ's College, Cambridge, and in 1884 took up educational work in Germany. He subsequently abandoned this for missionary work. He was a man of energy, enterprise, and devotion, and his death will be a loss to the cause of missions in West Africa.

THE Benediction on Saturday, the 31st ult., of the "goodly Council Chamber" gifted to St. Mary's Cathedral, Edinburgh, through the munificence of the late Hugh James Rollo, W. S., supplemented by that of Mrs. Rollo, who survives him, was an event of altogether exceptional interest. It will be remembered that the corner-stone of the new structure was laid "to the honor and glory of the Blessed and Eternal Trinity," by the dean, in the presence of the cathedral clergy and several of the diocesan officials, with an appropriate religious ceremonial, on the 15th of July, last year. Since then the work of building proceeded apace, with the result that the chapter house was finished externally by the end of March, and the brazen cross that crowns the apex of the roof, was set in place on Easter Eve. The interior was completed soon after, and the edifice awaited only the Benediction ceremony, which was postponed with a view to the Bishop's health permitting him to take part in it.

THIS may be called our New Year number, for Advent begins the Christian Year. We give our readers a paper of 24 pages this week. It is not without a certain fitness that Thanksgiving Day, which was instituted without reference to the Church Calendar, and indeed as a Puritan substitute for the Feast of the Nativity, falls just at the close of the old year. Thus we sum up the blessings which have crowned life in the Eucharists which we offer as the year goes out. Dr. Vibbert's article on the Kingdom of God, will lead many to a deeper consecration of life, we trust. Dr. Gold contributes an article on the Judgment, instructive and spiritual. The summary of the ecclesiastical events of the year is complete and valuable; and our London letter is, as usual, full of interest. We regret that the illness of our correspondent prevented the mailing of his report of the Church Congress in time for this issue.

ON July 2, 1890, at Brussels, a general act was signed by the Plenipotentiaries of the United States of America and others Powers for the suppression of the African slave trade and rum traffic, it being stated therein that the intention of the act is that of "putting an end to the crimes and devastations engendered by the traffic in African slaves, of efficiently protecting the aboriginal population of Africa, and of securing for that vast continent the benefits of peace and civilization." All of the governments concerned have ratified this act, except the United States of America and the Republic of France; and it is now pending in the Senate of the former government, to which it was transmitted by the President, on Jan. 29, 1891. In view of this fact the Congregational Club of Chicago adopted the following resolution, in which we heartily concur:

"That the intent of this act and its general provisions designed to execute the same have our cordial approval; that inferior considerations relating to foreign politics and matters of diplomacy should not, in our judgment, be allowed by our government to prevent the consummation of the lofty and humane plan of the Brussels Conference: that any hesitation on the part of the United States of America to join in this grand undertaking of suppressing the outrages and horrors of the African slave trade, would do violence to the spirit of our Republic, which is exemplified in the historic emancipation of the millions of slaves dwelling therein, in the characters and lives of Lincoln and Americans like him, and in the many manifestations, filling our history, of the love of freedom and humanity which characterizes our citizens; would place our government and people in the false position of being at variance with the best sentiments of mankind and the humane spirit of Christendom, and might make this Republic of freedom and Christianity the object of the merited rebuke of the civilized world.

IT is announced that the Rev. Dr. Nelson has intimated his acceptance of the election to the episcopate in Georgia. We congratulate the diocese upon this decision, and we doubt not that the new bishop will enter upon his work under happy auspices. The Rev. Cleland Kinloch Nelson, D. D., was born in Culpeper, Va., in 1852. He is a grandson of General Thomas Nelson, once Governor of Virginia, whose statue is one of the group at Richmond, on the pedestal of the equestrian statue of Washington. He graduated at St. John's College, Annapolis, Md., and was prepared for the ministry at Berkeley Theological Seminary, Middletown, Conn., from which institution he received the degree of D. D. recently. Dr. Nelson's first charge was the church of St. John the Baptist, at Germantown, Pa., where he remained for six years, and succeeded in building up a flourishing congregation. In 1882, he accepted a call to the church of the Nativity, in South Bethlehem, Pa., where he has been equally successful and popular. Dr. Nelson is a man of superb physique, of tireless physical and mental energy, and unbroken health. He is a fluent and earnest speaker, a clear, sound, and thorough-going Churchman without any extreme views, discreet in his conversation and unexceptionable in his example. It is further said of him by one of his eulogists, that "his greatest strength lies in his gifts for organization and work," and again, that "he is absolutely indefatigable and possessed of admirable executive ability."

SUMMARY OF ECCLESIASTICAL EVENTS.

ADVENT, 1890, TO ADVENT, 1891.

BY THE REV. F. W. TAYLOR, S. T. D.

The year since last Advent has been a stirring period, quickly passed, but not soon forgotten.

The events in our own Church which have chiefly made the year memorable, were the MacQueary trial, the Massachusetts election, and the course of the Rev. Dr. Heber Newton.

The MacQueary trial, after a rather halting and uncertain course, at last ended in the deposition of the heretical priest. The controversy over the election of the Rev. Dr. Phillips Brooks to the vacant episcopate of Massachusetts was sharp, but it did not prevent his consecration, although he had, it is said, but a narrow majority of the Bishops in his favor.

The exploits of the Rev. Dr. Newton do not appear to be concluded yet, and, therefore, we remit them to the new light of the year of grace, 1892, trusting that its radiance will reveal truth from above and peace to the Church below.

Meantime, all this "Extension of the Indefinite" was worked up into a confused, composite photograph of the American Church by the Church of England's only and original Benedictine, who during the early part of the year ran a meteoric course through the Church and collided with several bishops.

The interest of the Church at home in our mission at Japan, was quickened by the wise and timely choice of Bishop Hare as a counsellor, who was sent out officially by the House of Bishops to aid the missionaries and native Christians in their efforts to form a native Church of Japan. Meantime, the House of Bishops had elected the Rev. Henry C. Swentzel Missionary Bishop of Yedo, but he felt constrained to decline the Japanese mitre.

The plans for the erection of the cathedral of St. John the Divine, in New York, were so far advanced that the four "first-choice" competitive architectural designs for the structure were placed on exhibition in the spring. Messrs. Heins and LaFarge, Potter and Robertson, Hussard Buck, of New York, and Wm. Halsey Wood, of Newark, N. J., were the four competing firms whose designs were thus chosen. In the autumn, Messrs. Heins and LaFarge were elected the architects for the cathedral, but their design as submitted, will be somewhat modified.

We have had several accessions to our episcopate besides that of the Bishop of Massachusetts. The Right Rev. H. Melville Jackson, D. D., was consecrated Assistant Bishop of Alabama, the Right Rev. Davis Sessums, D. D., Assistant Bishop of Louisiana, and the Right Rev. I. L. Nicholson, D. D., Bishop of Milwaukee. The diocese of Georgia elected the Rev. Dr Gailor, and the Right Rev. Ethelbert Talbot, D. D., the former of whom declined to be a bishop, and the latter to be the bishop of any place else than Wyoming and Idaho. Bishop Nich-

olson's consecration is said to have been the grandest and most complete and Catholic function of its kind ever held in the American Church. His solemn enthronement at All Saints' Cathedral, Milwaukee, and his first episcopal act in consecrating the beautiful St. Paul's church, in the same city, soon afterwards, were occasions which indicated the hopeful energy that pulsates throughout the Church in the great North-west.

Among the meetings of the year have been the Missionary Council of the Church at Detroit, and the Annual Convention of the Brotherhood of St. Andrew, at St. Louis, both in the same week in October. The Brotherhood convention was an inspiration to the watchers for the Church's progress and triumph. If such earnestness and enthusiasm and solid loyalty shall become the characteristics of our men in the Church, a new missionary era will have dawned upon us.

The Rev. Father Hall, S. S. J. E., has been summoned home to Cowley, England, after eighteen years' work in the American Church. His departure is a great loss to Boston.

The obituary of the year, as regards our own national Church, includes the names of three bishops: Dr. Paddock, of Massachusetts, Dr. Knight, of Milwaukee, after an episcopate all too brief, and Dr. Boone, of Shanghai, China, in the foreign field. Among the clergy of the second order, we mention particularly the loss of Dr. John Henry Hopkins, author, editor, theologian, controversialist, legislator, preacher, faithful priest, brilliant genius, and true man, honored throughout the Church, and lamented by all in his departure from us. Two aged presbyters, presidents of the Standing Committees of their respective dioceses, the Rev. Wm. Payne, D. D., of Schenectady, diocese of Albany, and the Rev. Orlando Hutton, D. D., diocese of Maryland, passed to their reward. The Rev. Samuel Benedict, D. D., of Cincinnati, O., was taken suddenly by a deplorable accident, in the midst of his usefulness as a priest and a member for a long time of the General Convention. The Rev. John Clemson, D. D., the last of the clergy ordained by Bishop White, is also among the faithful departed. There are, alas! many other faithful clergy and laymen who have entered into rest, whom we cannot now mention particularly. May the Light perpetual shine upon them!

We must notice briefly the most important events in the history of the Church of England during the past year. The judgment of the Archbishop of Canterbury in the Bishop of Lincoln's case, which was given near the close of 1890, was appealed from by the Church Association, and the Judicial Committee of the Privy Council still has the appeal under advisement, reserving the decision, probably, for a (dubious) Christmas present.

The St. Paul's Reredos litigation came to a happy end, being dismissed with costs by the committee of the House of Lords on appeal, and thus the Church Association had to swallow a dose of very bad medicine. Mr. Hakes still keeps the Rev. J. Bell-Cox of Liverpool, slowly toasting over the embers of persecution, and seems to relish his Neronian occupation.

Last Christmas-tide had not passed before two esteemed dignitaries of the Church were taken to their reward, first, the Very Rev. R. W. Church, D. C. L., Dean of St. Paul's, highly reverenced for his saintly life and honored for his learning; and next, the Most Rev. Wm. Thomson, D.D., Archbishop of York and Metropolitan of England. The see of York was speedily filled by the translation thereto of that popular preacher and witty prelate, Bishop Magee of Peterboro'. But scarcely had the new Archbishop been enthroned, ere he succumbed to an attack of the prevalent influenza, and York was again vacant. The Bishop of Lichfield, Dr. Maclagan, was then translated to the Metropolitan see, and now rules the Northern Province. Thus the year past has witnessed the unprecedented spectacle of three Archbishops of York regularly in the see, and two Archbishops of York deceased and two enthroned. English sacred scholarship has lost one of its chief ornaments in the death of the Rev. Frederick Henry Scrivener, LL. D., D. C. L. He was, like the late Dean Burgon, one of the conservative school of Biblical critics, and his "Introduction to the Criticism of the New Testament," his "Greek Testament," and other works, are of great value as the products of a trustworthy, sound judgment, in the difficult field of textual criticism.

The corner-stone of the new Church House, London, was laid on St. John Baptist's Day, by H. R. H. the Duke of Connaught, with imposing ceremonies. The Rev. Chas. Gore was the Bampton lecturer for 1891. Welsh disestablishment has become the political cry of the Liberals, with that once strong defender of the Church, Mr. Gladstone, in the leadership. But the very successful meeting of the Church Congress at Rhyl, a Welsh watering place, did much to counteract this movement, and to strengthen and arouse the Church in the Principality. The speech of the Archbishop of Canterbury at this meeting was one of the memorable things of the year.

The Rev. Father Puller, S. S. J. E., was elected Bishop of Zululand, but submitted to the mandate of his superior and declined, thus showing that there is some true obedience even in the Anglican Communion.

On Michaelmas Day, five bishops were consecrated at St. Paul's cathedral, four to the English and one to the Colonial episcopate, by the Archbishop of Canterbury. So many bishops have not been consecrated together in England since 1842.

The Archbishop of Dublin ordained a presbyter for some Spanish Protestants, and does not seem to have succeeded as yet in justifying his act to the rest of the Anglican Church. He should have taken a leaf out of the sorry experience of our Mexican Commission.

Among the many books published this year the following are especially noteworthy: Dean Church's "The Oxford Movement—Twelve Years, 1833-1845;" "Letters and Correspondence of John Henry Newman," edited by his sister; and "The Life of Archbishop Tait," by Bishop Davidson and Canon Benham.

Outside the limits of the Anglican Communion, our Methodist brethren in England celebrated the centenary of John Wesley's death, and with calm fortitude ignored that part of his godly counsels which would have kept them in communion with the Church of England. Afterwards the representatives of twenty-eight independent divisions of Methodism existing here and in England—twenty-eight divisions in a century!—held an "Ecumenical Conference" at Washington, D.C., and considered how good and joyful a thing it is for brethren to dwell together in unity. This meeting was a hopeful sign of the times. The revision of Calvinistic formularies has occupied the no longer ultra-Calvinistic minds of our Presbyterian friends, and this growing tendency to modify the tenets of the stern old Genevan has not even been checked by the development of an advanced liberalism in professorial chairs. The Rev. Dr. Briggs was almost tried for alleged heresies, but he will not be tried, so it finally appears. In short, with old-fashioned Calvinism in solution to such an extent as it is, no one can guess just what forms and colors the ensuing crystallization will take on; only this, that the forms will not be five-pointed nor so sharply angular as hitherto.

The year has been darkened by the persecution of the Jews in Russia, a movement partly religious and partly political, or rather economical. The sensation of the year in the Roman Church has been the exposition of the alleged Holy Coat of our Blessed Lord at Tréves. Many thousands of pilgrims flocked to this ancient city to offer their devotions and to venerate this relic, and much gain in money has accrued to the Church thereby. This method of Church money raising looks more pious than various forms of gambling and "getting something for nothing" elsewhere prevalent, but the verdict of our age seems to be that it is not one whit more honest; and any way, dubious relics make wide seams in faith.

The year closes with his Holiness, the Pope of Rome, still a "prisoner" in the Vatican, and his vital flame seems to flicker, while he still strives to grasp the waning shadow of that temporal dominion which made the Papacy a tyrannical monarchy, and yet became the rock upon which its power has been shattered. Momentous changes are imminent at Rome, and no one can prophecy what may happen when the present able Pontiff shall yield up his tiara at the bidding of Death, and a new election to the Chair of St. Peter will be necessary.

In the Anglican Communion, during the past year, there have been notable growth and progress, and doubtless the discussions awakened by such books as "Lux Mundi," have promoted intellectual activity without weakening the grasp of Churchmen, as a whole, upon the Faith once delivered, and, let us hope, without prejudice to the integrity and influence of the one revelation of which the Church is the pillar and ground. It must be admitted, however, that the year has witnessed, in the American Church, the flood-tide of so-called "liberalism," the culmination of Broad-Churchism which in England has had its day, and is no longer assigned a first place as leader of the thought of the Church, much less of its life and work. The re-action in our own Communion is certain to come, and there are unmistakable signs that it has already begun. With a few notable and lamentable exceptions, all who are in sympathy with the Oxford revival are outspoken against the "new religion" of which Dr. Heber Newton is the most pronounced exponent; and the old Evangelicals, almost to a man, have come to see that they are at one with Catholic Churchmen, as to the essentials of the Faith, and must unite with them in resisting the movement that is aimed at its perversion.

Reviewing all the changes and chances of this mortal life which have been exemplified in the history of the Church at home and abroad, we may fitly offer up our fervent petitions to Him Who sitteth above the waterfloods and remaineth a King forever, that He will save and defend His Church, which cannot continue in safety without His succor, and that the course of this world may be so peaceably ordered by His governance that His Church may joyfully serve Him in all godly quietness.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, Nov. 5.

To-day is the festival of "St. Guy Fawkes," an anniversary no longer associated in Englishmen's minds with the Pope and Papalism, but now entirely kept up in the interests of the young folks whose delight it is, each fifth day of November, to fire off squibs and crackers, not in commemoration of the historical event—that most likely has entirely escaped their memory—but out of a pure love for "the fun of the thing." Public opinion has wonderfully changed in this country in its attitude towards Roman Catholicism. A quarter of a century ago, these fiery customs observed on Guy Fawkes Day bore still the relics of an intense hatred of the papal power, and the Church of Rome. But men's thoughts had long been drawn in other directions, and, not the least significant, towards a belief in a higher conception of the Church planted in this land, her sacraments and orders, than had hitherto obtained, or, rather, that had been lost sight of. And coming to see with clearer vision the meaning of the article of the Creed expressing a belief in God's One, Holy, Catholic, and Apostolic Church, they saw that though there were insuperable barriers between themselves and Rome, yet there was so much of vital consequence held in common between them, that the old fears and the old hatred, if they did not actually cease, existed in a very much more modified form. Puritanism still raged, but it was spending its force principally against the men who were then reviving the ancient and lawful ritual to instil in the minds of the people the doctrines which the generation of Oxford men before them had declared to be the rightful heritage of the Church of England. Now-a-days, to say there was any general feeling of alarm at the existence of a Roman propaganda in this country would be absurd. We do hear occasionally the warnings and solemn denunciations of what remains of Puritan fanaticism, (the Church Association anniversary, for instance, held at Birmingham yesterday), but these are of course, principally hurled against English, rather than Roman Catholics. As a matter of fact, Romanism makes no way in England. This is their own confession. Individual secessions are made the most of by their party, but even these are becoming less and less frequent, and in point of numbers are insignificant. There is a drain, too, on the other side which one hears little of but unfortunately exists. I say unfortunately, because too often I fear the losses are not only to Romanism but to Christianity also.

Four bishops have quite recently got to work in their new dioceses. Archbishop Maclagan (transferred from Lichfield to York), is winning golden opinions by the way he is tackling the arrears of work which have accumulated owing to the lamentable death of Archbishop Magee. The rural

districts are to receive especial attention from Dr. Maclagan, as he considers that there lies the weakness of the Church. However the towns have little to boast of. Sheffield and Hull, the two biggest towns in his diocese, have long been under Puritan rule, and the spectacle they present as centres of spiritual activity is a dismal one. At Lichfield the new Bishop, (Dr. Legge), is taking up Dr. Maclagan's work with avidity. A few days after his enthronement he went into the heart of the Black Country, the Staffordshire Potteries, and met with a real hearty welcome from an audience of between three and four thousand working men, which must rather have astonished his lordship. The Bishop of Rochester has also fairly set to work now, though his long illness has not departed without leaving evil results behind. He delivered an able address to his diocesan conference assembled last week. To deal with the two million souls now inhabiting London south of the Thames is the task before him, and it is one that any man might shrink from. But the Bishop, though he does not disguise the immensity of the work, ever increasing with the rapid growth of population, spoke hopefully of the future. Dr. Gott of Truro, is the fourth and last bishop to be named. He also has begun work, and none too soon, for the diocese is in a very backward way, owing to the prolonged illness of the last Diocesan.

Many diocesan conferences have been holding their sessions. The universal subject for discussion was that of the new Free Education Act, how far it was likely to affect the Church elementary schools. We are just now upon the eve of the school board elections, both in London and the great towns of the kingdom, and most of the speeches, of course, had reference to the approaching appeal to the people. Here in London, Churchmen are making a bid for a majority of the board, as an adverse party in power may inaugurate a disastrous policy for our schools, which we strive to maintain for the sake of the religious teaching imparted therein. I cannot speak very hopefully of the result of the election. The majority of our congregations are painfully apathetic, and I fear that they will only awake to the seriousness of the matter at stake when it is too late. Many good people, too, have implicit faith in the Sunday school as the means by which boys and girls, of the poorer classes especially, may receive some instruction in the elements of Christianity. But to my mind, the confidence is misplaced. I need only mention one objection, and that is the utter incompetency of the teachers. Ninety-nine out of every hundred are more or less inefficient. The Bishop of Dover the other day cast a bomb-shell into the middle of a very sober meeting of teachers. He related how he had endeavored to trace 100 former scholars of his Sunday school class, with this result: out of 77 whom he could trace, only two were attending church regularly, and 39 were confirmed drunkards. He added some further figures relating to the inmates of two convict prisons which showed an enormous percentage of Sunday scholars. There must be something radically wrong with a system which produces results like these. What we want is more clear, definite teaching, based on the Church catechism, given by men trained in the art of public catechising. One or two of our bishops have been urging this for some years, but, I am afraid, with not much effect. The clergy are as a matter of fact very hard worked, and, of course, to abolish the Sunday school, for the greater part of Sunday means an additional burden to the already heavy work of the day. But, as the Archbishop of York recently said, it would be far better to abolish one of the Sunday sermons than not have the public catechising of the children every week.

The Bishop of Liverpool has just returned to his diocese after several months' ill-health. Scarcely had he arrived home than one of the local papers published a census of the attendance at morning service in the Liverpool churches. The picture thus presented is a gloomy one, and the only consolation which Dr. Ryle affords is that Liverpool is no worse than other cities, that had the census been taken in the evening the result would have been better, and that Liverpool men will not help him to grapple with the difficulties of his diocese. But there are other reasons than these, chief among them being Dr. Ryle himself. A Protestant of the Protestants, he has refused all sympathy with any work on more Catholic lines, and the few churches which do try to present the Church in an aspect more in accordance with the teaching of the Prayer Book are there in spite of their Diocesan.

The observance of All Souls' Day is on the increase among High Churchmen, and whenever a revision of our Prayer Book comes about, the question of replacing the day in the calendar is one that would surely have to be considered. The Guild of All Souls, one, if not the largest, of Anglican guilds, is very energetic in propagating more universal prayer for the faithful departed, but its manner of mutilating the Eucharistic office, and introducing such fancy pieces of ritual as censing an empty catafalque, are not the best means of forwarding its object. The service at St. Alban's, Holborn, last Monday, attended by a very large number of men and women, was marred in these respects, and has called forth several protests. Otherwise, it was a service for which we may be thankful.

The latest news from the African mission field is disturbing. Bishop Smythies, of the Universities mission, has been very ill at Lake Nyassa, and it almost seems as if his health were giving way under the cruel tropical climate. Further troubles are reported from the C. M. S. Niger Mission, and a deputation from London is to proceed at once to try and arrange matters between the European and native Christians. More encouraging news, however, comes from Uganda. Captain Lugard, of the British East-Africa Company, has successfully waged war with the Mohammedan party in that very much divided kingdom, and only awaited orders from home at the time of his dispatch. Those orders had first gone out to recall him, as the company had not the necessary funds to continue their prospective trading in the country. But this has now been cancelled, as sufficient money has been subscribed in England to enable the company to prolong their stay, thus ensuring the safety of the Christian missions there established. Bishop Tucker, who returned home a few months ago to get more workers, bade farewell at an enthusiastic meeting of C. M. S. supporters in Exeter Hall last Friday, when £8,000 were subscribed on the spot toward the fund of the trading company. It is stated that, had the directors carried out their determination to withdraw from Uganda, then the English missionaries would have had to evacuate also, owing to the enmity of the Mohammedans. Hence the liberality of the C. M. S. supporters towards the company.

Bishop Blyth of Jerusalem sailed for the East on Wednesday last. He has received considerable help towards his fund, which he personally administers. It is hoped that he may eventually be set free from the C. M. S. altogether.

CHICAGO.

WM. E. McLAREN, D.D. D.C.L., Bishop.

CITY.—A most admirable selection of a city missionary has been made in the appointment of the Rev. Joseph Rushton, the rector of Christ church, Woodlawn Park. Mr. Rushton will resign his parish, and devote himself to the organization and development of his work.

Delegates from the Board of Missions visited Calvary church on Sunday. Dr. Brower, Mr. James L. Houghteling, and the Rev. S. C. Edsall, made effective addresses, and pledges to the amount of $225 were given. At the church of the Transfiguration, at the same time, $150 were pledged.

St. Andrew's church was re-opened on Sunday, after enlargement. The structure has been practically rebuilt during the last summer. As re-constructed it is architecturally beautiful and attractive. The first floor is handsomely finished, and furnished for Sunday school purposes. The church itself occupies the second floor, to which entrance is gained by a wide and prettily constructed stairway. The vestibule is large and artistically furnished. The study of the pastor occupies the space to the east of the vestibule, and is equipped with all the modern conveniences. The church has a seating capacity of 440. The polished pews are of the latest designs, neatly upholstered. The chancel is beautiful with its stained glass memorial windows. The east window of the chancel is in memory of Caroline S. Hills, and that on the west of B. L. Pease. Facing the chancel in the south end of the church is a beautiful window to the memory of Harriet M. Eddy.

Canon Knowles closed his work at St. Clement's church on Sunday, after a pastorate of seven years. Both services were attended by large and sympathetic congregations; at the service at 7:45 A. M. the canon made a short address of farewell and counsel. At the 10:45 service those present filled the church to its utmost capacity. P. C. Lutkin, the first organist, presided at his old post. The choir was augmented by a number of former choristers, young men who had grown up under the canon's care. In the congregation were old friends from the Cathedral, the Ascension parish, and other parts of the city, who by their presence gave evidence of their sympathy with the members of St. Clement's church. At the close of the service a member of the congregation called attention to the fact that Canon Knowles had closed his pastorate. He spoke feelingly of the canon's untiring labors, and said that in his opinion such occasions should not go unmarked. The congregation should not disperse without taking some action. He therefore proposed resolutions expressing the regret of the congregation at Canon Knowles' departure, and their high appreciation of his noble qualities. The resolution was carried unanimously by a rising vote, and the congregation then slowly and sadly dispersed. Many hands were stretched forth in farewell as the pastor mingled with his people, and many sincere wishes were expressed for his future prosperity. On severing his connection with St. Clement's, Mr. Knowles presented a report of the affairs of the church during his pastorate, which was printed and distributed among the congregation. The report follows: Parochial, Baptisms, infants, 250, adults, 30, total, 280; Confirmations, 190; marriages, 161; burials, 95; communicants, 300. Financial, for parochial purposes, general expenses, including all salaries: through general offertory, $24,789; through special checks, $12,134; improving church, $1,374; charities, $2,159; parochial missions, $251; incidental, $564; total, $41,271; for diocesan purposes, diocesan fund, $411; diocesan missions, $930; other missions, $465; aged and infirm clergy fund, $123; widows and orphans of clergy, $150; bishops' fund for candidates for Holy Orders, $334; St. Luke's Hospital, $2,332; other charities, $2,197; students Western Theological Seminary, $210; Girls' Friendly cot, St. Luke's Hospital, $803; re-decorating cathedral, $63: total, $8,018; for general purposes: domestic missions, $477; foreign missions, $303; Church mission to Jews, $101; Old Catholics, Fond du Lac, $20; mission in Florida, $30; student at Nashotah, $50; St. Julia's memorial chapel, Dakota, $50; St. Mary the Virgin, Baltimore, $10; St. Mary's, Kansas City, $20; yellow fever fund, Florida, $60; Johnstown sufferers, $152; memorial organ, Kemper Hall, $300; orphanage Holy Child, Springfield, $491; total, $2,067; grand total, $51,356.

FREEPORT.—A very successful choir festival was held in Zion church on the eve of the Feast of SS. Simon and Jude by the combined choirs of Emmanuel church, Rockford, and Zion, Freeport. The choirs were under the direction of their choirmaster, Mr. W. F. Scobie. The processional was hymn 422, arranged from Costa by Mr. Scobie. The canticles were sung to Burnett's setting in F. The anthem was Stainer's "What are these." The Rev. Mr. Lane, the rector of Zion church, made an address, and the sermon was preached by Dean Peabody. The musical work was well done and showed careful training. Mr. Scobie has arranged to undertake the organization and training of a vested choir at Harvard. The Rockford choir will visit Harvard in December and render the musical portions of a service.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The church of the Holy Trinity, the Rev. E. Walpole Warren, D. D., rector, has not yet formally re-opened, as the changes and repairs already described in these columns are still unfinished. Morning services on Sundays are being held in the church, as previously announced, but the discomfort to the congregation is so great that the customary services on Thanksgiving Day will be altogether omitted this year. Many private gifts have been added to the work undertaken by the vestry, and a magnificent alms basin, manufactured expressly for the parish at a cost of $500, has been presented.

On Thursday last, the New York Alumni Association of Kenyon College held an interesting meeting at "Clark's," in West 23d st. Delegates from the Philadelphia, Baltimore, Detroit, and Chicago alumni were in attendance. The past, present, and future of Kenyon were discussed. Addresses were made by Mr. John Brooks Leavitt, of New York; Prof. Theodore Sterling, acting president of the college; the Rev. Dr. Wm. B. Bodine, ex-president of the college: the Rev. Drs. Greer, Langford, and Currie; Messrs. C. E. Milmine and F. T. A. Jenkin, of New York; Joseph Packard, of Baltimore; W. P. Elliott, of Chicago; Col. James Sterling, of Detroit; and the Rev. W. B. French, of Philadelphia. Col. J. E. Jacobs, of Baltimore, made a special address on "The Financial Problem." An effort is making to stir Kenyon into new activity under its new president.

A series of six invitation organ recitals has just been begun in St. Mark's church, under the supervision of Mr. Wm. Edward Mulligan. They will be continued during the winter season, and until April, on one Tuesday evening of each month.

Efforts are making by St. Andrew's church, Harlem, to establish a mission, which it is proposed to place in charge of the assistant minister of the parish. Many helpers have already volunteered for the undertaking, which is only awaiting adequate financial backing.

Calvary church, the Rev. Henry Y. Satterlee, D. D., rector, holds a monthly meeting for the lay readers of the parish, of whom there are several. At the first meeting for the present season, which was held at the rectory, a brief and simple devotional service was held, after which the Rev. Dr. Satterlee gave an informal lecture on "Parish Finances." The lecture was followed by a talk, joined in by all present. On succeeding occasions various topics connected with parochial administration will be considered in regular order, a different lecturer being appointed for each meeting. A number of lay readers assist at the Galilee Rescue Mission. The coffee house adjoining the mission, which now has the name of the "Olive Tree Inn," is more successful this year than last. There are frequently between 200 and 300 homeless men lodged there.

The chaplains of the Penitentiary and of the Charity Hospital having resigned to engage in Church work elsewhere, the Rev. Breddin Hamilton, of Ward's Island, has been appointed to undertake their duties as a joint work, resigning his position at Ward's Island.

"God's Providence" mission is still without a home. It is a Sunday school work among the Jews, and, sometime since lost its temporary rented quarters. Assurances have, however, been given by a lady of large means, that she will purchase a house, and re-construct it into a suitable building for the work. Meanwhile, it well indicates the spirit of the teachers, that many of them for over six months have been visiting the children in their homes,

and instructing them on Sundays, just as if they were in Sunday school. A very keen interest has been manifested by both the children and their parents.

The Swedish mission, which has long been cared for in temporary quarters by St. Bartholomew's church, is, as already announced in these columns, to have a permanent church edifice. St. Bartholomew's has generously purchased the building formerly occupied as the Sawyer Memorial Universalist place of worship on 127th st., and services will be held there in the Swedish language, as soon as the necessary alterations can be completed to fit it for such use.

An appeal is made for a cheap but durable chapel to be erected for the use of the inmates of the Female Lunatic Asylum at Blackwell's Island. The estimated cost will be about $5,000. The devout reverence shown by the unhappy worshippers at such casual services as are now held, is convincing evidence of the boon it would be to those diseased minds could they have frequent and full opportunities for the services of the Church.

The Rev. Brockholst Morgan has been taking the duties of the Ven. Archdeacon Mackay-Smith, D. D., during the latter's sojourn in Europe. He has endeavored to continue at the same time the ministration in the prisons, hospitals, and schools, in which he was previously engaged. In discharge of both branches of duty he was continuously at work all through the summer. He has gone over the whole field of the archdeaconry thoroughly, and has advocated the cause of city missions, and preached or taken part in services 112 times since the middle of June. While several of the missionary clergy were on their vacation, he himself supplied their various duties.

On Monday, Nov. 16th, the Rev. M. Van Rensselaer, D. D., LL. D., ex-president of Hobart College, read a paper before the Churchman's Association, on "Dean Church and the Oxford Movement."

The Junior Guild of the Iron Cross, of the church of the Beloved Disciple, is having a course of lectures delivered by its wardens, which will continue for several weeks. During the three years' rectorship of the Rev. S. Gregory Lines, there have been 286 Baptisms, 235 Confirmations, 87 marriages, and 144 burials. During the past year, 111 persons have been baptized and 88 confirmed. The parish organizations are all in a flourishing condition.

The Rev. J. W. Williams, of St. John's chapel, Trinity parish, is much improved in health, and has returned to active work.

At the annual business meeting of the Protestant Episcopal City Mission Society, held in the Sunday school building of Trinity chapel, the treasurer reported receipts for the past year of $44,660, and total expenses, $42,288.63. The Finance Committee reported the estimated expense for the ensuing fiscal year, based upon the expenditures named, as being $42 300, and that amount was accordingly appropriated. Officers were elected as follows: Vice-president, Mr. Thomas Egleston; treasurer, Mr. J. H. Boynton. Verbal reports of an encouraging nature were made by missionaries of the society, regarding work among the poor, and in the hospitals, prisons, and public institutions of the city. The anniversary exercises will be held on the first and also on the second Sundays in Advent.

The work on the new edifice of St. Michael's church, the Rev. Dr. Peters, rector, is rapidly nearing completion, and it is hoped to hold services in it before Christmas.

Regular services have been held for several months past by clergymen of the Church, at the Margaret Strachan Home for Fallen Women, in W. 27th st., and have called forth the earnest thanks of the management of that institution.

The first meeting of the Young Communicants' Club, of St. Ann's church, the Rev. Thomas Gallaudet, D. D., rector, was held in the Sunday school room of the church, on Friday evening, Nov. 13th. Election of officers took place, followed by debate and literary exercises. Music was rendered by the amateur Choral Club.

The Rev. John W. Shackelford, D. D., who for 27 years has been rector of the church of the Redeemer has resigned, and has been made rector *emeritus*. The Rev. H. G. Batterson, D. D., of Philadelphia, succeeds him in the rectorship, and two features of his entering upon duty will be the establishment of the daily Eucharist, and the making of the church free. The retirement of the Rev. Dr. Shackelford has occasioned profound regret among his parishioners by whom he was deeply beloved. The church has passed through many vicissitudes, among the most serious of which was a contest with the Roman Catholics over the site on which the new church edifice was proposed to be erected. Hard and steady work has given the Church its strength despite all obstacles.

A farewell reception was given to the Rev. Benjamin Brewster last Monday evening, by the parishioners of Calvary chapel, where he has long and faithfully served. Refreshments were served in the hall. A feature of the occasion was the presentation to Mr. Brewster of a handsome Bible by the Men's Guild. As already announced in these columns, Mr. Brewster has accepted the rectorship of a parish in New Jersey. He takes with him the kindly regard not only of his flock, but of his brethren among the clergy of the city. He is a brother of the rector of Grace church, Brooklyn, his father also being a priest of the Church.

In connection with St. Barnabas' chapel has lately been established the New York City Rescue Brotherhood, with the design of undertaking rescue work among the rough men in that portion of the city. It is desired however that as many as possible of the city clergy and laity be associated actively with the movement. Seven of the clergy have already volunteered to co-operate.

The Day Nursery of the church of the Incarnation, reports an attendance during the past year of 10,000, and since its foundation in 1883, of 75,200.

During the past summer, alterations and additions have been made at St. Andrew's Infirmary, Harlem, until the result is a practically new edifice, admirably fitted for its purposes. The work has gone on among the sick during the summer months, 425 patients having been treated in the clinic, 12 in the wards, 64 outside, making a total of 501. There has been no death; 11 were discharged. One dozen new beds have been ordered, making 22 in all. During the month of October, the first graduation exercises were held for the nurses to receive diplomas of the Training School.

The Sisters of the Order of the Good Shepherd have undertaken a novel charity which is said to be operating successfully. They appeal to the well-to-do for cast off, or partially worn garments, and then sell them to the poor, who seem to prefer to buy rather than to have clothing given them, and actually save up money for the purpose. Need is supplied, and at the same time, thrift is encouraged. The proceeds of sales are used by the good Sisters in their work among the sick poor, and in the support of the children under their care.

MT. MINTURN.—Some time ago, we gave a very full account of the estate, some 200 acres in extent, that had come into the possession of the Sheltering Arms for Children of which the Rev. T. M. Peters, D. D., is president, and also outlined the plans made for the building on it of cottages and other buildings for the use of certain charitable associations. Some of these have been commenced. A house for the superintendent will be built soon. A school building is also to be erected and a church at the working centre of the estate, has been provided for. It is hoped that the friends of the work may provide for the establishment and endowment of an infirmary, and such other departments as it may be wise to have placed on the grounds. The Rev. W. A. Masker, who, until the consolidation of the House of Rest for Consumptives with St. Luke's Hospital, was superintendent and rector of the former institution, has accepted charge in the like capacity with the Sheltering Arms, and will give his time to the development of the work and to the care of its spiritual interests. His address will be at Elmsford, N. Y.

KINGSBRIDGE.—The Bishop made a visitation of the church of the Mediator, Sunday, Nov. 15th, and confirmed a class of 27 persons presented by the rector, the Rev. Geo. Nattress.

POUGHKEEPSIE.—The first service of the new Choir Guild of the church of the Holy Comforter, was recently held, on which occasion the new processional cross and vestments of the choir were blessed. Holy Communion was celebrated, and a special sermon preached by the rector, the Rev. R. Fulton Crary.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

HAVERHILL.—On All Saints' Day there was presented to Trinity church by Mrs. Wm. Byron Kimball, an altar and reredos in memory of her brother, Mr. George Gillum. The altar is of Ohio stone elegantly carved, while the reredos, rising above it about 12 feet, is of oak also elaborately carved, with niches for statues of the 12 Apostles, and in the centre, the pelican in the wilderness feeding her young, emblematic of the Blessed Sacrament. As the present church is small, a portion of the reredos had to be omitted, but will be put up when the new church is erected which may be at no distant date. A beautiful mural tablet was also presented by friends

In loving memory of Edward Franklin Adams, for twenty-five years senior warden of Trinity parish. May he rest in peace.

At the morning service the altar was dedicated to the service of God, then followed the Communion service rendered very impressive by the fine singing of the vested choir led by the organist, Mr. Henry Goodrich, a former member of the choir, the introit, "To Thee do I lift up my soul," by King Hall, the Communion service in B♭ by Stanford, and the anthem, "The sun shall be no more thy light," by Woodward, showing great care and thorough training. A children's service in which the mission Sunday school joined, was held at 3 o'clock, followed by infant Baptism. At 7:30 Evensong, with an address by the Rev. Frank Merrill of Fond du Lac, closed the services of the day.

NORTHAMPTON. — Mr. Geo. Bliss, the well-known New York banker, has directed plans to be prepared for a new church for St. John's parish, which he intends to present to the parish. The designs are by R.W. Gibson, of New York. Northampton is Mr. Bliss' native place. The church will be in Roman architecture, of Milford granite, with a tiled roof. A principal feature will be the end gables, which will have large circular windows over three smaller ones. Beneath the windows will be a porch extending the entire width of the building. An arched doorway occupies the centre, and there will be two other doors, one opening into the porch and the other into a tower which forms a vestibule of entrance. Near the church will be erected a parish house, connected with the transept by a covered cloister. The parish house will have on the ground floor, guild, sewing, and class rooms, and a small kitchen. Each of these rooms will open off a light and airy hallway. Above will be a chapel measuring 52 by 24 feet, for use in week-day services. Between church and parish house a choir room will be built with a study for the rector. The church will measure 105 in interior length, and will seat 700 persons. With decorations, stained glass windows, and red stone pillars, it will present a most attractive appearance.

DORCHESTER.—All Saints' is contemplating a great change, and plans have already been completed for a new church, parish house, and rectory, all arranged around a cloister close about 60. ft square. The characteristics of the new church will be a long straight nave, without transepts a large square tower over the nave at the west end of the edifice, a high chancel, and an entrance through large porches on the south and west sides. The nave will be 115 feet in length and 26 ft. between the piers; on either side are narrow aisles designed to be used as ambulatories. These are without windows as the church will be lighted by a lofty clere story, supported by ten octagonal stone piers (3 ft in diameter), carrying Gothic arches. The tower at the west end is 30 feet square and 60 feet high. The nave is built out into the tower and the entrance is through a stone porch on the west side of the tower. The chancel is 38 ft. deep, and there is a space for 40 choristers. The altar is raised above the level of the nave by ten steps. The church will seat 700, and its length will be 160 feet, and the width of the nave inside will be 44 feet. Brighton stone with sand-stone trimmings, are the materials in the exterior construction. The chancel furniture and pews will be made of black walnut. A large window 18x24, will be placed in the west side of the tower, a similar window will be at the east end of the chancel, but it will not be placed so high. When finished it will be regarded as simple in arrangement and detail, and will remind one of the English churches.

WELLESLEY.—Christ church mission has been placed under the charge of the Rev. Andrew Gray, who holds services in the town hall with marked increase in attendance and gratifying signs that a strong Church element will soon be planted here. Sixty to seventy young ladies from the college are interested.

BOSTON.—The annual meeting of the Church Home for orphans and destitute children took place on Nov. 11th in the chapel of the institution. Bishop Brooks conducted the service and the Rev. Leonard K. Storrs read the Lesson. The reports of the secretary, treasurer, and trustees of the Stanwood School were read and approved. The children were catechised by the Rev. Albert E. George, the chaplain of the Home, and listened to an address by the Rev. Dr. Lawrence. The Home is in a flourishing condition, and has over 100 children in its care.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The Church Periodical Club for the free distribution of books and papers among missionaries, now has 11 parochial libraries in the diocese of Michigan, and 201 regular contributors. The office of the club is that of a go-between to make known to those who have literature to give away, the names of those to whom it would be acceptable. It would seem that the work of the club should be better known through the Church generally than it is. In a recent report on this department of auxiliary work, the diocesan correspondent says: "If there is a good deal of drudgery about it, it may be lightened by the thought that it is in a very real sense a gathering up of the fragments, and brings a blessing to him who gives no less than to him who takes."

There are 53 deaf-mute communicants enrolled in this diocese, ministered to with others of their afflicted class by the Rev. Austin W. Mann, on his periodical visitations. Mr. Mann holds service for deaf-mutes by regular appointment at St. John's church, Detroit, St. Paul's church, and Michigan Institution for the Education of the Deaf, Flint, St. John's church, Saginaw City, St. Paul's church, Jackson, and St. Paul's church, Lansing. He reports the attendance as very encouraging.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

FRANKLIN. — Appreciative friends of Dean Deal, and of his extensive and rapidly growing work in the western counties of the State, have provided him with a salary for an assistant. He has chosen as his helper the Rev. J. W. Barker, an energetic young man, and formerly a Methodist preacher in this same region.

ASHEVILLE.— The chancel of Trinity church, the Rev. McNeely Du Bose, rector, has lately been supplied with a handsome brass corona, and is now for the first time lighted satisfactorily. Among recent additions to the interior furnishings of this church are the beautiful memorial gifts, a